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MIND YOUR RUBRICS.

REV. JAMES BARDSLEY.

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SEASONABLE THOUGHTS

UPON THE

RUBRICS AND OTHER IMPORTANT POINTS,

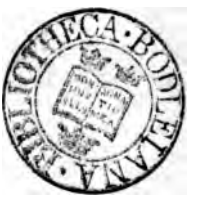
FOR THE

CONSIDERATION OF CHURCHMEN.

By

JAMES BARDSLEY, M.A.,

Rector of St. Ann's, Manchester.



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INTRODUCTION.

WHILST it is the inalienable birthright of every human being to think for himself—and he can no more denude himself of this prerogative of his nature, than he can deprive himself of his own immortality—yet it is as true of thought as of property, that it has its duties as well as its rights. A man is just as responsible for his mental convictions, as he is for his moral actions. It has become very common with some to repeat the familiar saying of a well-known poet,—

"He can't be wrong whose life is in the right."

This, in the highest sense, is true: but it is equally true that a man's life cannot be really right whose opinions are wrong. As the fingers of the clock will not always point to the right hour, unless the internal mechanism be correct; so, unless a man's opinions are sound, his conduct will not be really what God's Word requires. It is the cordial and heartfelt reception of the truth which both sanctifies and saves. If God has chosen us to salvation as an end, it is through sanctification of the Spirit and belief of the truth, as the means.

But there is another important truth apt to be overlooked from the same mental condition of the age in which we live: *i. e.*, there is a *public* judgment of the Church, as well as a *private* judgment of the individual. I do not mean a public judgment of the Church in such

a sense as entirely to supersede the private judgment of the individual: God forbid. But it is as much the duty of a Church to define and deliver its decisions upon great cardinal points, as it is that of the individual to exercise his private judgment upon them.

The decisions of the Church may be wrong, and the opinions of the individual may be right. What has been may be. It was once said of that mighty theologian Athanasius, "*Athanasius contra mundum;*" yet Athanasius was right, and the world was wrong. Still, at the same time, the fact that an opinion has been publicly adopted and established by the Church generally, is so far in favour of its truth. What a Church has to do, is calmly and solemnly to declare its decisions upon subjects deemed necessary and important, and then to make the Word of God accessible to its members, and impose it upon them as a solemn obligation to try these decisions by the only infallible standard of truth. This is what the Church of England has plainly and conspicuously done. While she teaches in her sixth Article, "that Holy Scripture containeth all things necessary for salvation," yet she asserts that "whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." She declares in her eighth Article, "that the three Creeds ought thoroughly to be received and believed," not because they are covered with the hoar of antiquity, but because "they may be proved by most certain warrants of Holy Scripture." She teaches in her Article xx., "that while the Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith; yet it is not lawful for the Church to ordain anything that is contrary to God's Word written, neither may it so expound one place of Scripture that it be repugnant to another." It is upon this very ground that she summarily rejects the Romish dogmas of purga-

tory, the worshipping of images, the invocation of saints, and transubstantiation, as "fond things vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." Now these and other decisions of the Church, skilfully and frequently wielded by her clergy, must tend to throw up a mound in the minds of the people both against the inroads of Romanism and Rationalism. It is a well-known plan and practice of Romish controversialists to represent the individual interpretation of Scripture by Protestants as their rule of Faith, and then having set up this man of straw, vigorously to knock it down. It is needless to say that no intelligent Protestant ever says that his private interpretation of Scripture is the rule of Faith. The rule is one thing, the interpretation of the rule is another. A person with a right rule may give a false measure, but this is not the fault of the rule, but of him who uses it. Some men by the light of the sun commit deeds of darkness, but the sun still remains the same beneficent agent of creation. And so, though some men wrest and pervert Scripture to their own hurt, it still remains the same unchangeable rule of Faith to the Church, and the only standard of final appeal.

The same remarks apply with respect to the Prayer-book, though of course in a lower degree. They stand upon totally different ground. There is all the difference between ceremonies invented by the wisdom of man, and ordinances instituted by the authority of Christ,—between the richest human compositions, and the revealed truths of Holy Scripture. As amid all the agitations of the atmosphere the sun continues to shine, so amid all the fluctuations of human opinion the Word of God remains the same, unchangeable as the light of heaven. Ceremonies rest upon human authority, and may vary; and the slightest acquaintance with Church history will teach us that from the earliest ages they have been as various as the

countries in which Christians have resided, and the forms of government under which they have lived. There is nothing upon which the utterances of our Church have been more distinct than this, and which admits of less honest difference among its members. "It is not necessary that traditions and ceremonies be in all places one and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word..... Every particular or National Church hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying." (Art. xxxiv.) With this Article agrees the language of the Preface on Ceremonies, which though not instituted by the authority of Christ, it says of them—

> "Although the keeping or omitting of a Ceremony, in itself considered, is but a small thing: yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God. 'Let all things be done among you,' saith St. Paul, 'in a seemly and due order;' the appointment of the which order pertaineth not to private men: therefore no man ought to take in hand, nor presume to appoint or alter any public or common Order in Christ's Church, except he be lawfully called and authorized thereunto."

Considerations like these would, I think, rectify many of those irregularities which evidently prevail amongst us, and prevent many of those rapid changes of thought and feeling, which unhappily show themselves in our midst. It must be apparent to every person of age and thought, that many of those clergymen who at present are disturbing the order and breaking the unity of the Church by the introduction of Rites and Ceremonies, which they do not pretend are to be found in the Prayer-book, were a short time since at the opposite swing of the pendulum in this matter. So stringent were they a few years ago that if a

brother clergyman departed from the letter of a rubric from peculiar circumstances, even though he maintained its spirit, he was denounced by them in the severest language, and hardly regarded as a churchman at all. Now these rubrical innovations and irregularities, unhappily so patent amongst us, and so destructive of the peace and prosperity of the Church, can only be prevented and rectified, not by one man setting up his private judgment against another man as to what is expedient to be done or what left undone, but by candid and impartial appeal to the rubrics themselves. This is what I propose to do briefly in the following pages. Not that I intend to examine and amplify all the rubrics, this would swell my tract into a volume, and defeat my design. But my aim shall be as time and space permit, to discuss some of those rubrics which involve the gravest consequences, and affect most nearly the administration of public worship. Should I express myself plainly and strongly, this will not, I may venture to say, arise from a disregard of the views of others, but from my own personal convictions. With reverence I hope I may say, "I believed, and therefore have I spoken."

SECTION I.

Directions for Divine Worship.

IN the directions given for conducting divine service, several words, such as "Read," "Pronounce," "Rehearse," "Sing," and "Say" are employed, which it is very important distinctly to explain, and clearly to understand. There is no difficulty in describing "Reading:" popular usage has settled this, and it is sanctioned by the practice of all parties. The lessons are to be "read distinctly, with an audible voice,.....he that readeth so standing and turning himself as he may best be heard of all such as are present." This is the voice which we use with each other when we interchange sentiments: and the nearer our reading approaches an earnest conversational tone, the more effective it becomes.

To "Pronounce" is to read, but with more solemnity and emphasis; which is done by the minister in the two different forms of public absolution, and the short benediction after the creed; and is intended to show that he acts with authority as the ambassador of Jesus Christ. The popular notion that in the

form of absolution, the minister invokes God as well as beseeches man, is not strictly correct: he does not there speak to God, but of Him. He describes Him in the third person as the Father of our Lord Jesus Christ, as desiring not the death of a sinner, and as ready to forgive sin, to prepare the minds of the people for the gracious declaration, that "He pardoneth and absolveth all them that truly repent, and unfeignedly believe His holy Gospel." There is no part of the Liturgy that admits and requires more variety of voice than this form of absolution; and, therefore, to repeat it in a monotone is to destroy its special character, and to a great extent to merge the authority of an ambassador of Christ into the cold, formal, and expressionless official. It is but just to say, that in many of our cathedrals and colleges, the absolution is read with solemnity, and not intoned.

To "Rehearse" is to recite or relate, as in a narrative, as appears when the child is asked to rehearse the creed in the catechism, and the minister to repeat it to the sick person, as well as to rehearse the commandments in the congregation. And if there be one place in the Prayer-book where there should not be the presence of thrilling music to sway the imagination and produce pleasurable emotions, but where God's words should calmly and solemnly appeal directly to the conscience and understanding, it is here. It seems to me that the Church in this part of the service, ushers us into the pre-

sence of the great Lawgiver, as criminals introduced into the presence of their sovereign to beg their lives at his hands.

The words "Sing" and "Say" have given rise to a larger difference of opinion, and to a wider divergence of practice. A view has been industriously circulated, and widely received, that the word "Say" does not mean to say a thing in the ordinary tone of voice, but means to repeat a thing in a monotone. This is an important and interesting subject, and deserves a careful examination. I believe, however, when this is done, that this assertion will appear wholly without foundation. But how is this investigation to be conducted? It would be easy to array authorities in opposition to each other; but this would be wholly undecisive. The appeal must be to the Prayer-book alone, which I firmly believe contains abundant materials within itself for coming to a satisfactory decision. As we must arrange an alphabet before we can teach the people to read, so we must define our terms before we can reason with precision. Let us see, then, how our Reformers used these words, both in the Prayer-books of Edward and Elizabeth, and the one now in use.

In the first Prayer-book of Edward, in 1549, we have this direction given as to the Lessons:—"In such places where they do sing, there shall the Lessons be sung in a plain tune, after the manner of distinct reading." Now how could historical lessons of fifty or sixty verses, from the Old and New Tes-

tament be sung, but in a monotone? It was obviously impossible to do it in any other way. But the rubric expresses this; for it was to be "in a plain tune, after the manner of distinct reading." Now if to repeat a thing in a monotone was to sing, the conclusion is irresistible; to "Say" must mean something else, and that something must be plain to the feeblest capacity. In this same Prayer-book, the prayer for Christ's Church militant here on earth is there much longer than in its present form; containing, as it then did, petitions which have since been carefully excluded. But besides this, the form of consecration of the elements was associated with it, making the whole twice the extent of the present prayer, and extending nearly over two octavo pages. Yet the rubric prefixed to this, directs "that the Priest, turning him to the altar, shall say or *sing*, plainly and distinctly, this prayer following." Now how could the priest sing this long prayer, and to do it *plainly and distinctly*, except in a monotone? If this then be so, and it is impossible to see how the conclusion can be avoided, when the priest "said" it—for he might either sing or say it—it could not be in a monotone, but in an ordinary tone of voice. If this position needed to be confirmed by additional proof, it could be done to any extent: but as space forbids this, I will only adduce another instance, which must prevent the possibility of doubt or cavil. In the Office for Marriage, both in the second book of Edward, and in that of Elizabeth, there is a rubric

that directs—"Then shall be said after the Gospel a sermon;" or, as it is in the latter, "Then shall begin the Communion, and after the Gospel shall be said a sermon." This must be decisive as to the manner in which our Reformers employed the word "said;" for as no one will be so absurd as to contend that the lawyer should intone his speech at the bar, or the statesman his address in the senate, so no one will be so preposterous as to advocate that the clergyman should intone his sermon in the pulpit. I beg the special attention of my readers to these rubrics. If the Lessons were sung, it is obvious it could only be in a monotone. When the minister sung the prayer for the Church militant, and what was then connected with it, the form of consecration, it could be only in the same voice. And if we couple with this the other rubric that "the Sermon was to be said," all this will have much the same effect in explaining this part of the subject, as a telescope has upon any object upon which it is brought to bear.

It is time now that I proceed to show the meaning of this word, from the present Prayer-book. Of course no other is legal, and we have quoted older ones not for authority but for evidence. From the occasional services we gather *inferentially* the way in which this word is used. It would be very grotesque if the clergyman, in the Office for Baptism, were to ask the godfathers and godmothers whether the child had been already baptized, with

the address which follows, in a monotone. The same remark applies still more forcibly to "the Order of Churching of Women," as the woman is to repeat the Psalm with the clergyman; yet, in both cases, the rubric directs that "the Priest shall *say*."

If, in the "Form of Matrimony," the curate were to ask the bridegroom, in a monotone, "Wilt thou have this woman to thy wedded wife?"—the bride, "Wilt thou have this man for thy wedded husband?" —and the father or friend, "Who giveth this woman to be married to this man?" and expect the parties to be married to follow him in the same, they would conclude that he was more fit to reside in Bedlam than officiate in a religious ceremony. Yet, in every case, I need not add, the word is "say." The same remark applies to "the Order for the Visitation of the Sick." If "the minister of the parish," when he comes into the sick man's presence, were to begin to intone "Remember not, Lord,"—much more the 71st Psalm, the relatives of the sick person would think that the curate ought rather to be excluded from the sick chamber than invited to enter it. There is one other service to which these observations have a special application, and that is the "Commination Service." The only directing word employed throughout is "say." When it is considered what the minister has to do in the reading-pew or pulpit:—first, to give the short didactic statement from Scripture, then to pronounce the solemn curse of God against different sins, and then

exhort the people in the most earnest awe-inspiring and eloquent address that language could form,—our common sense, as well as the deepest feelings of our nature, recoil at the idea of the whole being repeated in a monotone. Now the design of all this is to prove that "Say" is identical with "Read." It is true it is only inferential, but it is not less conclusive on that account.

But I will proceed to show that you must identify "Say" with "Read," or you turn the whole of the services into a burlesque. "At the beginning of Morning Prayer the minister shall READ with a loud voice some one or more of these sentences. Then he shall SAY that which is written after the said sentences." This needs no comment. "The two prayers, 'for peace,' and 'for grace,' shall daily be *said* at Morning Prayer throughout all the year." Then the five prayers following are to be *read.* This explains itself. In the directions given in the Morning Service for reading the Lessons, the rubric directs, as we know, that the Lesson shall be *read* in an audible voice, but it is then added,—"Note that before every Lesson the minister shall *say,* here beginneth such a chapter, or verse of such a chapter." Surely the minister is not to *read* the Chapters and then burlesque the Service by repeating in a different voice his announcement of it. It will be seen that there are the same directions for reading the Epistle and Gospel; and unless the two words are identical, the same absurdity would occur. Once

more, at the beginning of "the Order for Confirmation" the Bishop shall *read* this Preface following. Surely he will not address the candidates in a different voice:—"Do ye here, in the presence of God." No Bishop could so far forget his dignity, and turn this solemn rite into ridicule. Yet in the one case it directs "the Bishop shall *read*," and in the other "the Bishop shall *say*." Now, however vigorously some men may ride their hobby in carrying out a theory, they will not perpetrate extravagances like these.

I will now adduce a few instances, out of numbers which exist, where these two words are employed by the Church interchangeably. For example, the Psalms may be "*said* or sung," yet in the rubric before the "Venite" it says, "on the nineteenth day of every month it is not to be *read* here." No one will pretend that *read* here applies to "sing:" it can only apply to "say." The Creed of Saint Athanasius may be "sung or said," yet in the rubric before the Apostles' Creed, in the Morning Service, it directs this Creed shall be "sung or said by the minister and people standing, except only such days as the Creed of Saint Athanasius is appointed to be *read*." The Liturgy may be "said or sung," yet in the rubric before the Prayer for "the Queen's Majesty" it says, that "these five prayers are to be *read*, except when the Liturgy is to be *read*."

In the Communion Service there are three exhortations:—one is to be *read*, one used, and one *said*. The words are employed indiscriminately. There is,

however, one form of expression which stands alone; it never occurs, as far as I recollect, but once. There is this peculiarity which belongs to it,—that it has been transmitted unaltered from the first Prayer-book of Edward to the one in use, and that is "*read* and *sung*." In the Preface to the Prayer-book, at the close of that part of it relating to the Service of the Church, there are these significant words:—"All things shall be *read* and *sung* in the Church in the English tongue, to the end that the congregation may thereby be edified."

This shows they can only be *read* or *sung;* they must either be one or the other. "Read and sung" is clearly analogous to that other form of expression so frequent in the Prayer-book, "sung and said." When the Litany is read it is said, when the Psalms are read they are said, when the Creeds are read they are said. The converse of this is equally true, the terms are clearly exchangeable, and are invariably used as such throughout the Prayer-book.

There are persons I know who while they agree with me in my general conclusion, yet think that the two words "read" and "say" may admit of this slight shade of difference;—that the Church means, that the one is to be given from the book, the other *memoriter*. A careful examination of the Prayer-book, I am persuaded, disallows this distinction. If "say" means this, then there is hardly a clergyman in England who could fulfil the intentions of the Church. How few could "say" the Psalms in this

sense, and fewer still the burning and eloquent address in the Commination Service, as well as what is appointed to be said in other services. Besides the two words are applied not to different things, but to the same things. The sentences in the offertory are both "said and read;" and other instances, I think, might be quoted showing that this difference cannot be sustained as a general conclusion.

I have been somewhat minute and detailed in conducting this investigation, but those will not think too much so, who know the wide currency sought to be given to the opposite view. My appeal has been to the judgment and understanding, and my object has been to supply materials from the Prayer-book itself, from which all parties may draw their own conclusions.

SECTION II.

Some Things that are to be said.

HAVING then, I think I may affirm without presumption, established these two points,—that to read is to *say*, and to intone is to *sing*,—let us proceed to apply this rule, gathered so clearly and impartially from such varied and abundant materials. The Church has arranged in her services that some things are to be "sung or said." She has decided that many other things shall only be said. The General Confession is one of the latter. This is to be said after the minister—not the minister saying and the people singing it,—but it is "to be said of the whole congregation." The Church has arranged that this confession shall be made by both minister and people with every mark and expression of outward humiliation, "with a pure heart and humble voice," "all kneeling." It is a pointed violation of the rubric to sing it, and a most unseemly exhibition to give a musical flourish, as is often done, to the last clause,—"to the glory of Thy holy name." It may be said,—But this is done in cathedrals. We

are not now considering what is done anywhere, but what is prescribed in the Book of Common Prayer. The direction is as precise as words can make it,—"to be said of the whole congregation."

After the Absolution comes the Lord's Prayer, which "the minister shall *say* with an audible voice, the people kneeling and repeating it with him, both here and wheresoever else it is used in divine service." Repeating it with him, and I say in the same tone of voice. We gather this from the whole structure of this portion of the service. Every preceding part of it relates to one subject alone, and that is sin. The people having heard God's mind about sin in His own words,—then the exhortation of His minister not to "dissemble nor cloak" it,—then joined in the confession of it, and then listened to the terms upon which God will pardon it,—the people proceed to the solemn act of supplication in the Lord's own words. After this the minister is instructed to say,—"O Lord, open Thou our lips." The people responding, "And our mouth shall shew forth Thy praise." It is, I think, clear that the Church presupposes that up to this time there has been no singing until they began the hymn of praise,—"O come let us sing unto the Lord; let us heartily rejoice in the strength of our salvation." But that the people are to repeat the Lord's Prayer with the minister in the same voice, we infer from analogy. After the two Lessons, taken from the Old and New Testaments, have been read, and the

appointed Psalms and Hymns sung, the Church invites us to renewed supplication, and it is again in the words which the Lord Himself hath taught us. But what is the rubric before this Prayer? It is that "the minister, clerk, and people, shall *say* it with a loud voice." They are to unite in it together, but they are to *say* it, not to *sing* it; and as in the suffrages which follow, "the priest standing up shall *say*" them, we certainly infer that they also are to be uttered in the same voice. It would be indeed a strange incongruity for the people to be obliged by the Church to *say* the Lord's Prayer with the minister; and that while he is saying the alternate suffrage, they should change their voice.

I have given my reasons for saying this without condemning the practice of others in a matter in which the Church has apparently left something to discretion.

The frequent repetition of the Lord's Prayer is an objection constantly urged by those not accustomed to our forms of devotion. But if it be admitted, as it must be on reflection, that in the two places to which we have already referred, it has been most skilfully introduced, this is still more true of the third place, in which the Lord's Prayer is incorporated in the Service. In that part of the Litany in which the Church leads us to cry out, "O Lamb of God, that takest away the sins of the world, have mercy upon us,

O Christ, hear us,

Lord, have mercy upon us,
Christ, have mercy upon us,
Lord, have mercy upon us:"

as if though the congregation would fetch down the blessing of God upon their heads and upon their hearts with a holy violence, every other prayer except this divine formula would have been vapid and commonplace. If we have been raised to that pitch of fervour which the Church pre-supposes, and the words are calculated to produce, there could be no other suitable medium through which to pour out our wants and our wishes, in the ear of a reconciled Father. But it is to the rubric before it to which I would draw attention—"Then shall the Priest and the people with him *say* the Lord's Prayer." I know not how it may strike the minds of others, but to me there appears a plain discrepancy between this rubric and the one which says the Litany may "be sung or said." All parties are agreed that there must be a distinction between them, and that the Litany may be sung; yet when this is done, the Lord's Prayer, which forms a part of it, must here be *said;* and I presume also what follows. I do not see how this discrepancy can be explained, and the difficulty removed, except that the Church assumes that as a rule the Litany is to be *read,* and that it is exceptional when it is to be sung. That this is so we shall, I think, be able to make clear hereafter. The same line of observation will apply to the Evening Service on both occasions in which the

Lord's Prayer is introduced, and the suffrages connected with it. I cannot but think that the letter of these rubrics in the present day is extensively broken and their spirit habitually ignored. This is especially so in those Churches where a more florid mode of service is attempted, and where, to use the expressive word of a simple-minded man, to excuse his absence from his own Church—"Everything is *organed*." Such a Service is not adapted to a vast majority of the Anglo-Saxon race. They think as well as feel, and they have sense as well as sentiment. They may endure it, because it is the Parish Church, or for other reasons; but they do not enjoy it, and are wounded in spirit. And when they do enjoy it, the effect upon the religious character is very much like excessive reading of fiction upon the mind. All reading appealing to the imagination is not to be avoided, but reading exclusively appealing to the imagination produces an unhealthy and disproportionate condition of mind. Many such congregations listen to the service as a performance, rather than taking part in the worship of Almighty God. In saying this, I write from personal knowledge. I have been present at many services which have been described "as hearty and reverend," which have consisted for the most part in a display of elaborate music, and in which the congregations have consented to worship by proxy. In such services, to a great extent, æsthetic emotion is confounded with spiritual influence, and sensuous ex-

citement substituted for deep religious conviction. The silent and secret effect of this is seen in the formation of the spiritual character of those brought up under the influence of this system, who profess to be favourably attached to the Church, and constantly attend her sacraments and services. I am strongly of opinion that in soundness of judgment, depth of conviction, acquaintance with Scripture, spirituality of mind, and deadness to the world, they contrast very unfavourably with godly Churchmen of a quarter of a century ago. It is of course an easy thing for me to make a general declaration like this, and it would be easy to oppose it by an adverse opinion. There is, however, one test by which we may try the accuracy of the statement. One of the surest marks of the existence of living Christianity, either in the heart of an individual or in the temper of a congregation, is the intense desire to send the Gospel of Christ to those who are sitting "in darkness and in the shadow of death." There are, of course, other marks; but this is one of the surest. When Andrew had found Christ, he sought out his own brother Simon, and Philip his friend Nathanael: and so when the Gospel had come to the Thessalonians "in power and in the Holy Ghost and in much assurance," it was "sounded out" by them not only in Macedonia and Achaia, but also in every place their faith to Godward was spread abroad. If the kingdom of God be within a man, and if he pray every day, either in public or in private, "Thy

kingdom come, Thy will be done in earth as it is in heaven," it will be as much an instinct of his renewed nature to propagate the Gospel of Christ to the ends of the earth, as it is the nature of fire to diffuse heat, or of life to put itself in motion. Let us try, then, this system by the test which all true followers of Christ must admit. I could point to congregations where the music costs £400 or £500 a-year, and is pronounced by judges to be perfect, which do not give £5 a-year for Evangelistic purposes. We can find Parliamentary boroughs consisting of tens of thousands of inhabitants, abounding in every kind of material prosperity, where the choir of one Church cost five times the amount that all the other Churches contribute to our two great Missionary Institutions. We can take a group of towns, making altogether more than 200,000 people, possessed of boundless wealth; yet their contributions to extend the Gospel to the heathen do not equal those of a single congregation mainly composed of operatives where a simpler mode of worship is conducted, and the great motives to Missionary enterprize are brought home to the consciences of the people. It is not that in the towns to which I refer there is not a great zeal for the Church; there is, but it expends itself upon the mere accidents of public worship,—and we see that, in a wide area of facts, it issues simply in the gratification of the taste, and not in the edification of the soul. The result I have named is not accidental to, but inherent in, the

system; it supplies no motives but what solely relate to self, and therefore inflicts sterility upon the Church. God has bestowed no gift upon man to be exclusively consumed upon himself; this would contradict the whole analogy of Nature; for while the earth receives from day to day warmth from the sun, and moisture from the clouds, it yields its corresponding increase. It gives as well as receives.

No one who intelligently observes what is going on around him, can deny that the main attention of many Churchmen is now fixed upon the manner in which worship should be conducted, while the spirit in which it should be attended is comparatively overlooked. It is no uncommon case to see clergymen holding services in a chamber or garret, for which they are to be heartily commended, where ten or fifteen people are the average congregation, yet two or three young persons are there to intone the service. It is not an unusual thing for a number of clergymen to meet, it may be in a school-room, to discuss some subject connected with their profession, when the clergyman who leads their devotions will kneel down and begin to sing the Lord's Prayer, with the suffrages—"O Lord, show Thy mercy upon us;" not only thus breaking the rubric, which distinctly asserts that this part of the service is to be said, but proving, what I have before affirmed, that the *manner* in which prayers are offered is everything, while the spirit in which they are said is comparatively nothing. This goes upon

the assumption, that there can be little devotion unless it is formalized; and that even family prayer itself is cast into this formal mould. I do most solemnly protest against this pernicious and perilous delusion. I am thankful to have my protest strengthened by the statements of the Rev. Canon H. M. Birch, Rector of Prestwick, in a sermon preached at the consecration of a Church in his parish, as reported in the papers. He says—"One of the most recent subjects of discussion which had sprung up was the question of ritualism and vestments: and it was to be feared that this would but too surely lead to a forgetfulness of that single-minded devotion to God, which was the real essence of Divine worship. A husband manifested his personal devotion to a wife. Why should it be more difficult to devote our religious faculties to the individual worship of the Creator. He sought in vain for any authority in the life or words of Christ for any specific form of worship. Let him (the preacher) not be misunderstood; he did not undervalue the use of forms and ceremonies. He would not see the beautiful Liturgy of our holy Church mutilated, to suit the views and theories of this or that class of objectors. He yielded to none in his love of Church doctrines and Church ordinances, in all their entirety. He would have many do as their ancestors did,—give of their gold and silver, not grudgingly but liberally, so that a part of the worship of the King of kings might be embellished with the most beau-

tiful productions, and which Christian art never so well employed as when lavishing its treasures in the adornment of the Cathedrals and Churches of our land. He would also fain have music as an aid to arouse cold and dull hearts to greater warmth of religious worship, and would gladly hear the organ sounding forth its strains to awaken pious thoughts. But what he would not have, and what, so long as he lived, he would humbly raise his voice against, was the disregard of that holy monition which taught us to believe in Christ, irrespective of formalistic worship, and of that single-minded devotion which should show itself in our thoughts, our words, and our acts."

I will furnish another extract from another writer, which will have great weight with many. Bishop Trower (the present Bishop of Gibraltar), when Bishop of Glasgow, in a Charge to his clergy, said—

"I am thoroughly persuaded that it was not the intention of our Church, that what is called the choral service should be the mode of worship in our congregations,—still less, that any individual clergyman should, at his own discretion, introduce that mode of recitation of the appointed prayers. If I am wrong in this persuasion, I am most ready to abide by the decision (ultimately) of a general synod; but in the meantime, and more especially as I conscientiously believe that the more usual mode of worship is, in the long run, and, with respect to the great majority of worshippers, far more conducive both to reverence

and edification than the other; I feel myself responsible for doing whatever I may do legitimately, to check the excessive use of music in divine service in the churches under my charge, and more particularly what is commonly called the intoning of the exhortations and prayers. To me it appears, that so far as we may reason from the sacraments in reference to this subject, the extreme simplicity of those outward and visible signs which were ordained by Christ Himself, is favourable to the views of such as advocate a ritual as simple and independent of external aid for effect, as is consistant with a reverent use of the ordinances of the Church. And it seems to me that those who are anxious to introduce that mode of recitation, little know how repugnant it is to the judgment and feelings of the great mass of devout worshippers in this country: how irreverent, unnatural, and inexplicable it appears to them, and how it adds to the difficulty in the case of poor people, of understanding the prayers, or perceiving their spiritual character.

"Then let us beware lest we identify this love for pictorial effect and antiquarian associations and poetical symbolism with 'pure and undefiled religion.' Let us remember the danger of forgetting the great reality for which the Christian ministry is founded, to be a ministry of reconcilation—to say to those who are living in forgetfulness of the true aim and purpose of their being, 'Be reconciled to God;' amidst discussions about developed chancels, em-

broidered altar cloths, and musical services. Let us consider the danger, lest He who 'regardeth not the outward appearance,' but 'trieth the heart,' should hearken in vain for the genuine unmistakeable cry of a broken and contrite heart, amidst the correct and elaborate cadences; and let us not countenance for a moment the language in which the awful mysteries of the blessed sacraments appear to be sometimes spoken of, as if their institution was a concession to the æsthetic principle."

These are sober, discriminating, and well-considered words, and I will not weaken the force of them by attempting to supplement them by any comments of my own.

SECTION III.

The Psalter to be Said or Sung---Which?

WHILST our Church has arranged that the whole of Holy Scripture shall pass before her members once every year, she has appointed that the "Psalter shall be read through once every month." An arrangement as wise as it is ancient—as profitable as it is primitive. The exquisite eulogy upon these Psalms by the devout Bishop Horne, must be familiar to every pious Churchman, in which he says that "though composed upon particular occasions, yet they are designed for general use, delivered out as services for Israelites under the Law, yet not less adapted to the circumstance of Christians under the Gospel. They present religion to us in the most engaging dress, communicating truths which philosophy could never investigate, in a style which poetry could never equal; while history is made the vehicle of prophecy, and creation lends all its charms to paint the glories of redemption." The glowing and stately

panegyric of Hooker is equally well known. "What is there," he asks, "necessary for man to know, which the Psalms are not able to teach. They are to beginners an easy and familiar introduction, a mighty augmentation of all virtue and knowledge in such as are entered before, a strong confirmation to the most perfect amongst others. Let there be any grief or disease incident unto the soul of man, any wound or sickness named for which there is not a present comfortable remedy at all times ready to be found. Hereof it is that we covet to make the Psalms especially familiar unto all. This is the very cause why we iterate the Psalms oftener than any other part of Scripture besides: the cause whereof we inure the people together with their minister, and not the minister alone to read them, as other parts of Scripture he doth."

The rubric directs that the Psalms are to be said or sung. Nothing can be gathered which the Church prefers from "said" being placed before "sung," because we shall find "said and sung" and "sung and said" used indiscriminately, if we examine the various places where the expressions occur. But there is abundant evidence, which the Church intended and supposed would be used, to be gathered from other sources. The direction given in the Prayer-book how the Psalter is appointed to be read, will be found most decisive upon this point. "The Psalter shall be *read* through once every month, as it is there appointed

both for Morning and Evening Prayer. But in February it shall be *read* only to the twenty-eighth or twenty-ninth day of the month." And whereas January, March, May, July, August, October, and December have one-and-thirty days apiece, "it is ordered that the same Psalms shall be *read* the last day of the said month, which were *read* the day before, so that the Psalter may begin again the first day of the next month ensuing. And whereas the 119th Psalm is divided into twenty-two portions, and is over-long to be *read* at one time, it is so ordered that at one time shall not be *read* above four or five of the said portions." Here it will be seen in this "order" that the word "read" is used six times over, and is the only word employed. This cannot but have weight with every unprejudiced mind. But the body of the service supplies evidence to the same effect. The rubric before the "Venite" directs that on the nineteenth day of the month this Psalm is not to be "*read* here, but in the ordinary course of the Psalms." The rubric before the "Cantate" in the Evening Service, states exactly the same thing with respect to the use of the 98th Psalm. This is most suggestive as to the mind of the Church upon this matter. We shall find also the practice of all shades of churchmen, for the most part during the latter part of the sixteenth and the commencement of the seventeenth century, in agreement with these rubrics. We have already seen that Hooker, in the passage before quoted, speaks of the

Psalms being *read* together by the minister and the people. There is no name altogether so influential with all classes of churchmen as Hooker. I only mention him here as a witness to a fact. Wheatley, whom no one will suspect of Puritanic proclivities, and who is a great authority with a certain type of churchmen, enters into this subject more at large. He says—"The custom of saying or repeating the Psalms alternately, or verse by verse, seems to be as old as Christianity itself. Nor is there any question to be made, but that the Christians received it from the Jews; for it is plain that several of the Psalms, which were composed for the public use of the Temple, were written in amœbœick, or alternate verse. ...This practice so primitive and devout, our Church (though there is no particular rubric to enjoin it) still continues in her service, either by *singing*, as in our cathedral worship; or, by *saying*, as in the *parochial*. For, in the former, when one side of the choir sing to the other, they both provoke and relieve each other's devotion: they provoke it (as Tertullian remarks) by a holy contention, and relieve it by a mutual supply and change, for which reasons in the *parochial service*, the reading of the Psalms is also divided between the minister and the people."

This pregnant passage proves two things. It shows what was the practice of churchmen at that time; and that Wheatley assumes that it was the intention of the Church that the Psalms should be read and not sung in our parish churches; and also that the

practice of the parson and the people repeating alternate verses is a very ancient one. I mention this because I know that several clergymen have recently substituted the singing of the Psalms for the reading of them; and the reason alleged for it was—that this alternate reading of verse for verse is not more than two hundred years old. This is a lamentable proof of the flippancy with which it has become the habit in these days, to dogmatize upon subjects of this kind. If it was too much to expect that clergymen should know that this was a subject of discussion at the Savoy Conference—the Puritan urging the discontinuance of the practice and the Episcopalian refusing to concede the point because it was an edifying and ancient usage—it certainly could not be expecting too much, that they should have been acquainted with the occasional services of the Church, which have been always before their eyes.

In the "Form of Thanksgiving for the fifth day of November," compiled in 1606, the rubric directs that the special hymn shall be used for that day "instead of the Venite; one verse by the priest, and another by the clerk and people." This practice then has always been in use in the Church of England, but especially conspicuous since the Reformation. Individually, I decidedly prefer the Psalms to be said than sung, because you cannot have the words so clearly articulated in the latter as in the former. This is, I take it, a matter of fact, and not of opinion. I know a lady who goes every Saturday evening to

repeat the Psalms to a poor blind woman, because since they are sung in the congregation which she attends, and not read, she cannot gather so much of their meaning as formerly. It must be remembered also that the same remark applies, to some extent, to a large class of persons who cannot read at all, or but very imperfectly.

Besides, you cannot have the same general unanimity in singing the Psalms as in reading them; because as Dean Close truly and tersely observes—"The proportion of those who are born without the sense of melody or harmony, and who are naturally and physically incapable of being moved either to joy or sorrow, to pleasure or pain, by music, is much larger than is confessed." This class must always be doomed to comparative silence during the singing of the Psalms. Moreover, even in those who like music, and have some taste for it, it will be found, as a matter of experience, that they cannot join in singing the Psalms with the same depth of voice as in the ordinary Canticles; because, in the first place, they are not so familiar with the words; and, secondly, the words are not so adapted for musical treatment. If the Venite, the Te Deum, the Benedictus, the Jubilate, the Magnificat, the Nunc Dimittis, and the Deus Misereatur, be examined, even cursorily, it will be seen they are thoroughly jubilant in their character; so much so, that though the Church permits them to be read, it is a manifest violation of both their letter and spirit to do so. The Church has

selected these Psalms and hymns because of this peculiarity. But the slightest examination of many of the Psalms will convince us that this same law does not apply. Some of them are as didactic and as dogmatic as other parts of Scripture which the Church has appointed to be always read. It is often the case in the same portion of Psalms to be read in the same service, one will be highly praiseful while another is as deeply penitential. Nay, numbers of Psalms begin with a sigh and end with a song—they commence by importunate invocation for God's mercy, and conclude by fervent thanksgivings for His goodness. They are more adapted for Scripture reading than for song, and this is, I believe the leading thought of the Church in their appointment.

Mr. Crowdy, in his "Choir-Master," says that the compilers of the Prayer-book, "in order to ensure a general knowledge of the Scriptures, did two things, —In the first place, they assigned Lessons in such manner that the Bible should be read through during divine service every year: and in the second place, they divided the Psalms into thirty parts, and ordered one of these parts to be said or sung in Church every day of the month. The saying or singing of the Psalms in Church, then, is not to be considered as an act of praise, or prayer, but as a reading of the Word of God. That any member of the congregation may adopt the words of a Psalm, as they are read, for his own, is of course unobjectionable, but this is not the purpose for which they are placed in

the Prayer-book. It would in truth be impossible that every worshipper should identify himself with the constantly varying meaning of the Psalms in the same sense as he is evidently expected by the Church to identify himself with, when he joins in, or says 'amen' to, direct addresses to the Deity, such as the 'Confession,' or the 'Lord's Prayer.' In the Exhortation, which serves as a general introduction to the order for Morning and Evening Prayer, there are four duties named as obligatory on the congregation:—first, to confess their sins: secondly, to render thanks: thirdly, to hear His most holy Word: and fourthly, to ask those things which are requisite and necessary, as well for the body as the soul. The first of these duties, 'confession,' is distinctly provided for in the opening of the service. The third is provided for by the reading of the Psalms and the Lessons. The second and fourth, in various other portions of the office."

While, however, Mr. Crowdy strongly denounces "the existing chant forms, which," he says, "maul the language by cramping it into *quasi* metrical bonds, and obscure the meaning by entirely ignoring every change in the sense," it is only just to say, that he prefers "the monotone as the best possible form for congregational devotion, because it extinguishes individual expression of feeling, and so attains absolute unity." I own that the reason which he assigns for his preference for the monotone recitation of the Psalms is one that would lead me to reject it.

I agree with him, however, when he complains of "mauling the language and obscuring the meaning of the Psalms," by putting them into "*quasi* metrical bonds." To go into some of our congregations and to hear the Psalms attempted to be sung sometimes to unsuitable music, and often a note or more out of tune, is one of those musical tortures which a man of taste, to say nothing of skill, never can forget; proving either that the clergyman is devoid of an ear for melody, or, which is too common a case, he has given up the reins into the hands of the organist and choir. There was as much point as truth in the remark of a working man, who, when seeing his clergyman in this kind of bondage said, he took it for granted that that verse in the Psalms had been wrongly translated, that it ought to have been —the "singers go before and the ministers follow after." At the same time, I am bound to say, that frequently in the two counties of Lancashire and Yorkshire, where a love of music prevails, and especially in congregations where many of the members are or have been brought up in Sunday schools, the Psalms are often sung in a very effective manner. But even here I greatly prefer the alternate reading of the verses by the minister and people, for reasons already stated, and others which can be adduced. This is nearly the only place in the service where standing up, they look each other in the face, and where the social feelings towards each other are called into play. The reading of the Psalms in a

distinct and articulate manner by a large congregation, is the grandest part of divine service. I can conceive of nothing more edifying to the soul, more stimulating to devotion, or more strikingly expressive of the social and congregational character of the worship of the Church of England.

It must be remembered that in singing the Psalms all cannot take a part. Many, who have taste and skill, cannot sing throughout the whole, and the minister may or may not be able to sing with the people. But in reading all can unite, and "provoke each to a holy contention;" as Hooker says, by "their interlocutions, with a mutual return of sentences from side to side." The difference between the two methods, even when well managed, is as between a natural and a painted landscape.

But I strongly advocate the reading of the Psalms in our parish churches and chapels, not only because of its greater edification, but also because of its stricter conformity to the teaching and practice of our Reformed Church. She has always made a marked distinction in the manner of worship between cathedrals and ordinary parochial churches. We see this, I think, in the rubric of the first book of Edward respecting singing the Lessons. The former part of the rubric is—"Then shall be read two Lessons distinctly, with a loud voice, that the people may hear." This direction is complete in itself. But afterwards follows—"To the end that the people may the better hear; in such places where they do sing,

there shall the Lessons be said in a plain tune after the manner of distinct reading." Now the latter could only be in cathedrals, where, from their size, it was more difficult to be heard. But besides this, as we shall show elsewhere, the Church made a distinction even in the vestments of the cathedral clergy and those officiating elsewhere.

The rubric which I have so often quoted,—viz., "Sing" and "Say," has unquestionably special reference to our capitular and collegiate institutions. The word clerk in the singular number occurs, I think, not more than once in all our services, while the expression "the minister, the clerks, and people" is of very frequent occurrence. Clerks, when thus referred to, mean clergymen; as Dr. Hook himself observes, in his "Church Dictionary," when he says, "there were originally real *clerks,—i.e.,* clergymen, generally in minor orders, who assisted the officiating priest;" and it was where these existed that the Church intended that the service should be more choral in its character.

The statement of Archdeacon Prest, in his late admirable charge, is worthy of the serious attention of all parties; he says that, "the *exaggeration* of the musical element in our services.....has arisen from a desire to emulate in our parish churches the elaborate services of our cathedrals, which are maintained by an expenditure of time and money and labour, not to be compassed elsewhere. Yet not only do the spirit of our rubric, and the history of its changes,

show that our Church does not enjoin or advise a musical service in our parishes, but it may be reasonably doubted, whether the law, if appealed to, would sanction them.

By the first Elizabeth, the Crown was authorized to issue special ordinances for the Order of Service in the cathedrals and collegiate churches. These statutes were confirmed by the 6th Ann, c. 21, and it is in pursuance of this *special* authorization, that the ordinary cathedral service is performed. But the Act of Uniformity, in the 13th year of Charles II., substituted the expression "*evening prayer*" for even song, and studiously adopted in no less than eighteen instances the word "read," wherever parish churches are referred too: retaining the alternative word "sing" only, as I believe, because the same service-book was to be used in cathedrals, "in choirs and places where they sing." This appears to establish a distinction, which the Report of the Commission in 1689 explicitly confirms, and which it were surely the wisdom of the clergy still to observe.

I have treated this subject at greater length, because the singing of the Psalms, like everything else in the present day, has become the creature of fashion. Some clergymen think it is the proper thing to be done, while many young inexperienced ministers regard it as one mark of a true churchman. They look down from the altitude of enlightened churchmanship to which they have attained, with something like pity upon those of their brethren who do not

follow them. But I maintain that those who read the Psalms are better churchmen *pro tanto* than those who sing them.

While however I say this, let every man be fully persuaded in his own mind. I hope no one will understand me as wishing to sanction what a well known prelate calls "a bald and puritanic service." Nothing can be more remote from my disposition and intention. With me, music is a passion, and I would have plenty of singing. Besides two metrical hymns in a morning, I would sing all the Canticles, as well as the Doxology at the end of the Psalms; and I am fully persuaded, both from observation and experience, that sometimes services like Jackson's "Te Deum" and "Jubilate" may be sung by the congregation with as much fervor and unanimity as the simple chant.

Those clergymen in rural and remote parishes who read the whole service, including the Canticles, and sing nothing but some metrical hymns, are, in my judgment, making a great mistake, and inflicting a real injury on their congregations. Their young people will be like children brought up with too much strictness, who no sooner leave the domestic roof, than they too often plunge into every kind of excess: we must give attention to our choirs—take an interest in them—and as frequently as we can attend their practices.

It is only in this way that we can meet the emergency which has arisen in the present day. It is an

emergency—for I do most cordially agree with Dean Close, in his thoughts on "Daily Choral Services in Carlisle Cathedral," when he says, "there seems to be a dangerous reaction in the present day: music is taking too prominent a place in our parochial worship: the extensive re-unions of village choirs threaten to make this part of the service of too much consequence: and in some cases already, *sense* has been sacrificed to *sound*, and the melody of the soul to the harmony of the ear."

SECTION IV.

The Use of the word "Altar," Priest, etc.

PERHAPS few words are more frequently miscalled than the Communion Table: very often, no doubt, ignorantly—but sometimes, it is to be feared, intentionally. In the Communion Service it is often styled simply "table," sometimes the "holy table," and five or six times "the Lord's table," but it is never in one single instance called an "altar;" and when it is spoken of as such by any one, it is wholly and absolutely unauthorised. In the first Prayer-book of Edward it is repeatedly and consistently so called, because then the mass existed, although in a modified form—and it was then supposed that there was offered up a propitiation for the sins of the quick and the dead. In the second Prayer-book of Edward, the mass was abolished, and the word altar carefully eschewed. The thing having been taken away the word was not wanted. It is deeply interesting to trace the progress of doctrinal

views in the minds of the Reformers. It was like the dawn of the morning which shineth brighter and brighter unto perfect day. Bishop Ridley, whom it is the fashion of a certain type of churchmen to exalt above Cranmer, outrun his fellow-labourer in his views of the Lord's Supper. The treatise of Bertram, and the Saxon homily of Elfric, the Abbot of Malmesbury, written against the work of Paschatus, advocating at the close of the ninth century, for the first time the corporeal presence, fell into the hands of Ridley, and produced that entire revolution in his opinions, to which we have referred. Ridley did for Crammer what Philip did for Nathanael: he induced him to read and digest the same works, and by their continued and unbroken intercourse, Cranmer was led to adopt those views of the Lord's Supper now so distinctly embodied in the formularies of our Church. It is unnecessary to say, that we are indebted to Cranmer, *mainly*, for the richness and depth of the Communion Service, and *entirely* for the Homily upon the Sacrament, with all the Articles thereupon.

It was between the first Prayer-book of 1549, and the second in 1552, that this great change took place in the mind of the Archbishop. The result was that in every instance in which the word "altar" had been employed in the former, "table" is substituted in the latter; and I need hardly add it was neither restored in the Prayer-book of Elizabeth, nor in that of Charles the 2nd, which is the only one that

every loyal and faithful churchman now regards as of authority. The word is not to be found in our formularies. It is once used in the Coronation Service, but this does not in any sense form part of the Book of Common Prayer; and it is surprising that the parties who so frequently and forcibly denounce Erastianism, should adduce it as an integral portion of it. It is, however, deeply to be regretted that this word, so carefully excluded upon principle from the service of the Church, should be so often used in common conversation, and that even books, vessels, and other articles relating to the Holy Table, should be so frequently engraven as altar furniture. This is not only inaccurate and unauthorized, but positively mischievous. It asserts a false principle, and therefore it is inexcusably careless, and culpably guilty to style it by such a term. The persistence with which some persons do this should induce us carefully and conscientiously to avoid it.

The reverend Dr. Neale came to this city some months ago, to deliver a lecture on "Eucharistic Vestments;" and, in accordance with such a subject, he uniformly designated the Lord's Table an altar. A working man, well instructed in his duty, asked the lecturer if he had any authority in the Prayer-book for such a practice. The Doctor, who is considered a leader among his party, and a man of letters, replied before hundreds of people, that he had authority for this practice, for when the 13th of

Hebrews was read in church, this passage occurs: "We have an altar whereof they have no right to eat that serve the tabernacle." Now to evade the man's question was pitiable, but to prostitute Scripture in this manner was lamentable. I would not have referred to this personal matter, but for the reason that this astounding assertion, that the 13th chapter of the Hebrews is in the Prayer-book, is not an original idea, as I can testify; but it is part of the stock in trade of men like Dr. Neale, and shows the desperate shifts to which they are driven to make Romish principles and practices to quadrate with our Reformed services. I agree with him however in this respect, that we have, even under this dispensation, an "altar," a "priest," and a "sacrifice;" but this altar is not the holy table, this priest is not the celebrant, this sacrifice is not the Lord's Supper. This altar, this priest, and this sacrifice is our dying, risen, and interceding Lord. This is the grand argument, which it was the sole object of the Apostle Paul to illustrate and to enforce in his glorious Epistle to the Hebrews. He there demonstrates the superiority of Christ as a priest, over the Aaronic priests, in several particulars. They were of the tribe of Levi. Our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood. They were made without an oath, but He with an oath, by Him that said unto Him, "the Lord sware and will not repent; thou art a priest for ever." They needed daily, as priests, to offer up sacrifice,

first for their own sins, then for those of the people; but He was "holy, harmless, undefiled and separate from sinners, and made higher than the heavens." They were not suffered to continne by reason of death—they were many, because mortal; their mortality was the cause of their multitude; but this Man, because He continueth ever, hath an unchangeable priesthood: it is not transmitted from hand to hand,—"He ever liveth to make intercession." When they died they ceased to be priests; when Jesus died He became a priest. For as the high priest performed the most important part of his office when he entered into the Holy of Holies, and sprinkled the blood of the sacrifice, so Christ, being come a High Priest of good things to come, by His own blood, He entered in once into the holy place, having obtained eternal redemption for us. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us. Thus we have a great High Priest, that is passed into the heaven,—Jesus, the son of God, who is there acting as our Advocate with the Father, and presenting the everlasting memorials of His agony and bloody sweat, His cross and His passion.

But the Apostle in this Epistle seeks to show not only the incomparable superiority of the Priesthood of Christ over that of Aaron, but also the infinite dignity and efficacy of Christ's sacrifice above those of which He was the antitype. The sacrifices under

the Law were shadows of good things to come—of themselves shadows. But as the clouds, which are in themselves nothing but vapour, still when the sun shines upon them they are invested with the greatest beauty; so the ordinances of the Law, gross and carnal as they were in themselves, when connected with Christ, the Sun of Righteousness, are stamped with dignity and significancy. They are shadows of which the body is Christ. These sacrifices which men offered up year by year continually, could not make the owners thereunto perfect; for then would they not have ceased to be offered, because that the worshippers once purged should have no more conscience of sins? But in these sacrifices there is a remembrance of sin made every year. They could sanctify to the purifying of the flesh, but they could not take away guilt from the conscience. It was not possible that the blood of bulls and goats could take away sin, they were not suited to do so,—it was incongruous that the blood of a brute could atone for the sin of an immortal and responsible being. Therefore the Father sent the Son, and prepared for Him a body in which he could do His will by dying as a sacrifice for sin, by which will we are sanctified through the offering Christ once for all.

These priests had to stand daily offering, oftentimes the same sacrifices, because they could never take away sin. Their imperfection was the cause of their repetition. But this Man, after He had offered one sacrifice for sin, for ever sat down at the right hand

of God—for by one offering He hath perfected for ever them that are sanctified. This is the fundamental truth so fully set forth in the 31st Article: "The offering of Christ once made is, that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and that there is none other satisfaction for sin, but that alone." It is passing strange that Dr. Pusey should, in his Eirenicon, tamper with the vital principle contained in this Article, intimating that the masses thus stigmatized are those offered by the priests for money. We cannot doubt his (Dr. Pusey's) honesty, but it is incomprehensible how he could make such a statement; his mind is a psychological study. There is not the faintest allusion to the subject he names in the Article, from beginning to end. The great principle dealt with throughout is, that the offering of Christ once made is a perfect redemption and propitiation; and therefore to say that the priest "did offer Christ for the quick and dead, and that it had remission of pain and guilt,"—this is what is branded by the Church "as a blasphemous fable and dangerous deceit." And it is so, because if it needed to be repeated it is finite, and is thus to be placed in the same category with the animal oblations under the Law, and cannot therefore be made infinite by repetition.

But if the sacrifice of Christ be infinite,—and all parties, except the Socinian, admit that His Godhead stamped His sufferings with infinite merit,—then the

Church is thus involved in the absurdity of seeking to add to what is infinite, and of paying an infinite ransom over again. Now we know, upon the highest authority, that there can be no propitiation without bloodshedding. "I have given you the blood to make the atonement, and without the shedding of blood there is no remission of sins." To say, then, that there is propitiation made in the Lord's Supper, expressly contradicts the Holy Ghost, proclaims that the sacrifice of Christ is incomplete, places ministers under the Gospel upon the same level with priests under the Law who stand daily offering the same sacrifices which can never take away sin; and uproots the glorious declaration of the Apostle,—that by one offering He hath perfected for ever them that are sanctified. Why, then, was the Sacrament of the Lord's Supper ordained? Let the Church herself answer her own question. "For the continual remembrance of the sacrifice of the death of Christ." This holy communion was ordained for the continual remembrance of the sacrifice of Christ,—not for its continual repetition; and the Church solemnly warns us "to take heed lest of the memory we make a sacrifice." It is, as she says again, "a sacrament of our redemption by Christ." The bread and the wine are the memorials of the "body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper." But is the body of Christ partaken of by the act of the celebrant or the faith of the

recipient? This is the *crucial* question. If it be by the act of the minister who consecrates the elements, then inevitably all who receive them partake of the body and blood of Christ, whatever may be their doctrinal views or moral character. This flatly contradicts what the Church has dogmatically ruled,—"that the wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth the sacrament of the body and blood of Christ, yet in no wise are they partakers of Christ." But is it by the act of the recipient that we are made partakers of "the benefits of Christ's death and passion"? It is "the body and blood of Christ are taken by the faithful." "The mean whereby the body of Christ is received and eaten in the Supper is faith." "To such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ." We do not feed upon Christ with our mouth, but in the heart by faith. The elements go into the stomach and pass into the draft, but the faith which the recipient brings to this holy ordinance partakes of invisible food. The Church inquires—"what are the benefits whereof we are made partakers thereby?" and thus answers her own question:—"The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine." If the participation of the body and blood of Christ

depended upon the act of consecration of the elements, then it follows that none could possess those inestimable benefits but those receiving the Lord's Supper. But this would be again directly to contradict the dogmatic teaching of the Church. In the Communion of the Sick, she declares in the rubric, "If a man either by reason of extremity of sickness, lack of company, or any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the curate shall instruct him; and if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed His blood for his redemption, earnestly remembering the benefits he hath thereby, and giving Him hearty thanks therefore,—he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth." To this it may be said, and has been said, that this is an extreme case, and that here the Church remits her own rule. But this has nothing to do with rule, but with principle and doctrine: rules have exceptions,—principles never, doctrines never. In what we have so far said of the Holy Communion, we have confined the expression of opinion as much as possible to the language of the Church. I will not now enter into the question, so keenly and uselessly discussed by some, as to the nature of the presence there is in the Lord's Supper. One thing we know, upon the authority of our

Blessed Lord,—that wherever two or three penitent and believing souls are gathered in His name, there He is in the midst of them, whether the Holy Communion be administered or not.

SECTION V.

The Use of the word "Altar," Priest, etc.

(Continued.)

THERE are few things in which it becomes us to be more exact than in the right use of words. We should study not to misapply them,—*e. g.*, we should never call Romanists "Catholics," and thus commit ecclesiastical suicide. When we do this, we concede that *they* are the Catholics, and *we* the heretics,—that theirs is the true Church, and that we are out of it. We do not, of course, mean this, but this is the use they make of it. Even the late Cardinal Wiseman, in his Moorfield Lectures, does not scruple to wield this as a proof that their's is the only true Church, Protestants themselves being the judges. Upon the same principle, we should never call the Socinians "Unitarians;" because, when we do this, it implies that we do not hold the "Unity" of the Godhead: whereas we hold and maintain the

unchangeable Unity of the Deity, as firmly and fully as they do. But, while we believe that "the Lord our God is one Lord," we believe, at the same time, that there is a plurality of Persons in the Godhead. In short, we worship "the Trinity in Unity, and the Unity in Trinity; neither confounding the Persons, nor dividing the Substance." This is not a matter of philosophical research, but of Divine Revelation. We know nothing of God, but what He is pleased to reveal to us.

Moreover, we should never miscall the communion table of our Church, carelessly styling it an "altar," which the Church has carefully eschewed. In doing this, we give countenance to what she has most pointedly and peremptorily condemned. We should also take care not to *pervert* words, or to put a meaning upon them never intended. For example, the word "Priest," unlike that of "Altar," is interwoven into the whole texture of the Prayer-book. Now, it is the fashion with some, to practise a sort of legerdemain with this word, and intentionally to use it in such a way that it may become a delusion and a snare. It is not an unusual thing to hear a clergyman, in a promiscuous assembly of churchmen, ostentatiously speak of the time when he was made a priest; or to see advertisements, in which it is stated that the "priest" of such a parish will intone the service, or that the assistant-priest of such a place will preach the sermon. In the middle ages these forms of expression were current,

because it was supposed that the clergyman offered a propitiatory sacrifice in the mass; but as there is no such duty to be discharged in our Reformed Church, it is delusive, and I must add dishonest, to use the word in a sense which is positively disavowed. There is nothing upon which the mind of the Church may be gathered with more clearness and certainty than this. In Art. xxxi., when describing what the Church of Rome says her "*priests*" have to do, she gives the Romish word "sacerdos;" but it is very remarkable, and full of significance, that in the body of the next Article, where she asserts the right of bishops, "*priests*," and deacons, either to vow the estate of single life, or to marry at their own discretion, she uses the word "presbyter," and not "sacerdos." So So also in Art. xxxvi., where she is affirming the validity of the orders of bishops, "*priests*," and deacons in the Church of England, she does not, in the Latin copy of the Articles, call them "sacerdotes," but "presbyters." Nothing can be more conclusive than this, except where, in the homily on the Lord's Supper, she expresses herself in these emphatic words:—"It followeth to have with this knowledge a sure and constant faith, not only that the death of Christ is available for the redemption of all the world, for the remission of sins, and reconciliation with God the Father: but also that He hath made upon His Cross a full and sufficient sacrifice for thee, a perfect cleansing of thy sins, so that thou acknowledgest no other Saviour, Redeemer, Mediator, Ad-

vocate, Intercessor, but Christ only; and that thou mayest say with the Apostle, that He 'loved thee, and gave Himself for thee.' For this is to stick fast to Christ's promise made in His institution, to make Christ thine own, and to apply His merits unto thyself. *Herein thou needest no other man's help, no other sacrifice or oblation, no sacrificing priest, no mass, no means established by man's invention.* That faith is a necessary instrument in all these holy ceremonies, we may thus assure ourselves, for that, as St. Paul saith, 'without faith it is impossible to please God.'" This lays the axe to the root of the whole sacrificial system, and will be conclusive with every earnest and sincere inquirer for the truth. It is, however, very interesting and instructive to see how these words "priest" and "sacrifice" are employed in the New Testament. It is deeply to be regretted that, after Dr. Hook has given the opinion that "priest" is an abbreviation of "presbyter," he should have placed in juxta-position an extract from "Fludyer's Commentary," containing a gross misapplication of an important text of Scripture. In answer to the objection that ministers of the Gospel have "no sacrifice to offer," it is stated that the ministers of the Gospel *have* sacrifices to offer (1 Pet. ii. 5), "Ye are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices of prayer, praises, thanksgiving," etc. One moment's reflection will convince any one that there is not the most distant allusion to ministers *as such*, in this import-

ant and precious portion of God's Word. This will appear if we consider to whom the Epistle was addressed,—viz., "To the strangers scattered abroad throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia;" whom the Apostle then describes in the 1st chapter as, "Elect according to the foreknowledge of God the Father," as "begotten again to a new and lively hope by the resurrection of Jesus Christ," as "obedient children, holy in all manner of conversation," as "being born again; not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." Then, addressing the same characters, in chap. ii., after saying,—"wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings," he tells them as new-born babes to desire the sincere milk of the Word, "that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an *holy priesthood*, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

It is self-evident that all those whom the Apostle addresses in this Epistle in different parts of the world, who were walking consistently with their profession, constituted this "holy priesthood:" for in the ninth verse of the same chapter, the Apostle styles them "a chosen generation, a *royal priesthood*, a holy nation, a peculiar people; that ye should show

forth the praises of Him who hath called you out of darkness into His marvellous light." In other parts of the New Testament, all true believers are called "priests;" as where St. John, in the Apocalypse, describes the great multitude of the Saints gathered from every era of the world's history, and from every region of the world's geography, as made "kings and priests unto God." Moreover, believers who are holy and royal priests, have also sacrifices to offer,—"spiritual sacrifices," "sacrifices of righteousness;" and are anointed with the Holy Ghost for this blessed end. The sacrifice of *contrition*,—"The sacrifices of God are a broken spirit." The sacrifice of *prayer*,—"Let my prayer come before Thee as incense, and the lifting up of my hands be as the evening sacrifice." The sacrifice of *praise*,—"By Him, therefore, let us offer the sacrifice of praise to God continually,—*i. e.*, the fruit of our lips, giving thanks to His Name." The sacrifice of *almsgiving*,—"To do good and to communicate forget not, for with such sacrifices God is well pleased." The sacrifice of *holy obedience*,—"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Nor does this simple Scripture statement, that all true believers are royal Priests, appointed to offer up spiritual sacrifices, in the least degree interfere with the reality and authority of the Christian ministry. If there be one truth more patent upon

the face of the New Testament than another, it is, that there is an Order of men separated from others, whose office it is to minister in Divine things, to preach God's Word, and to preside over His worship. But while the Holy Ghost sometimes styles them by titles, such as "ambassadors" and "heralds," to denote their dignity, He more frequently calls them by names to express their duty. For tenderness they are called "shepherds," for vigilance "watchmen," for obedience "servants," for faithfulness "stewards," for diligence "labourers," for patience "fishermen," for gentleness "nurses." Every kind of imagery is employed to describe the duties and responsibilities of their office, except "priests." Ἱερεύς, which described an Old Testament priest, who had to offer propitiatory sacrifices, is never applied in a single instance to the New Testament minister. As the offices were distinct, so the words are different. Moreover, we have the authority of Archbishop Wake for saying that the ἱερεύς is never in a single instance applied by the ancient Fathers of the first three centuries to a New Testament minister. It ought therefore to be a principle of personal honour with ministers and members of our Reformed Church, not to use this word in a sense discountenanced by Holy Scripture and discarded by our own, for formularies.

It is time, however, that we should now examine how the word Priest, in its English form, is employed in the rubrics. The names of priest and minister

are habitually used as synonymous. A rubric will begin with priest and end with minister, and the suffrages will be said alternately by the priest and people in one service, and by the minister and people in another. But it will not be necessary to prove what is apparent upon every page of the Prayer-book, and to insist upon what no one will deny. The name Minister, however, is generic, and evidently includes both the office of priest and deacon.

The Church dogmatically asserts this distinction, and has her two separate forms, — the one "for making of Deacons," and the other "for ordering of Priests," so that it is not a subject of discussion as to what is her judgment upon this point. Still the Church must, I think, have contemplated considerable pliancy in the interpretation of the word in the performance of the duties belonging to it. I gather this from the Prayer-book itself, independent of its expositors of any type. The Bishop, in enumerating the duties appertaining to the office of a Deacon, in the Ordination Service, mentions, amongst other things, "to assist the Priest in Divine service." But if we adhere to the strict letter of the rubric, there is very little assistance he can render to the priest. He can read the opening sentences, the Exhortation, Confession, and the Lord's Prayer, but he cannot say what follows, because it has to be said by the priest, according to the letter of the law; and this applies both to the Morning and Evening Service. He can repeat the Creed and the Lord's Prayer,

which comes after, but the Versicles are to be said by the priest,—and this applies again to the Services both parts of the day. He cannot say the Litany for the Lord's Prayer, which forms a part of it; and the other beautiful petitions arising out of all are to be said by the priest, according to the strict letter of the rubric.

The same has to be said of the Ten Commandments, and Epistle, and Gospel, in the Communion Service. Yet all these duties the deacon continues to perform, with the concurrence of all parties, without calling forth either comments from the people or censure from the Bishop. But it "appertaineth to the office of a deacon also in the absence of a priest to baptize infants;" yet in both the services "of the Public Baptism of Infants," and "those of riper years," the name of minister hardly occurs, while that of priest largely preponderates throughout. Neither can they take much part either in "the Celebration of Marriages," "the Churching of Women," or the Interment of the Dead.

I do not quote all this in any way to assimilate, much less to identify the office of priest and deacon, but to show, not as a matter of opinion, but as a matter of fact, that according to the practice of the Church a considerable latitude is admitted in the interpretation of the term Priest, and the duties belonging to the office.

So far there will be a general unanimity among thoughtful persons, because our remarks refer to

simple matters of fact. But may we not go further, and say, that if the deacon may perform many duties prescribed for the priest in the various services of the Church, does it not go some way to show that a deacon may read the various forms of Absolution, generally supposed to be restricted to the priest, unless valid and convincing evidence can be adduced to the contrary?

Let us calmly and dispassionately examine this much-vexed question. The rubric placed before the Daily Form of Absolution says, that this is to be pronounced "by the Priest alone standing." But this is by no means so conclusive as is generally imagined. The word "alone" has reference to the rubric before the Confession, which was to be said of the whole congregation after the minister; the Absolution, was to be pronounced by the "Priest alone," the people being silent. Again, in the Confession, the people and minister were to be both kneeling; the Absolution by the priest "alone standing, the people still kneeling." The minister and congregation were both kneeling together in the Confession, now "the priest alone standing;" and to show that the word "alone" refers to "standing," it is added, "the people still kneeling." Besides, if the priest alone be taken absolutely, it will exclude the bishop as well as the deacon. It is no answer to say the greater includes the less; it does so as a rule, but the word "alone," taken in this sense, prevents the application of the rule. This is powerfully

confirmed by the fact that when the form of absolution was first introduced into the second Prayer-book of Edward, the rubric enjoined it to be "pronounced by the Minister alone." This remained in the Prayer-book of Elizabeth, and I may add continued to 1661. Now no one can reasonably dispute that the Absolution might be read by a deacon when the rubric said "minister," and as a matter of fact it was so up to that time. Besides, when we consider that at the close of the "Absolution" it is called a prayer, and that in the direction for divine service all priests and deacons are instructed "to say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness or some other urgent cause." We feel that if nothing more than this can be urged for the reading of the Absolution exclusively by the priest, that we are erecting a large superstructure upon a slender foundation. The argument fetched from the "Forms of Prayer to be used at Sea," when it says that the "priest, if there be any in the ship, shall pronounce this absolution," does not possess much validity, for in an emergency such as is there supposed, a deacon might pronounce the same absolution with the concurrence of all parties. There is more show of argument deduced from the service of "Visitation of the Sick," when it is said that the term priest is introduced for the first time at the Absolution, and is confined to it and the prayer arising out of it. I admit that there is force in this, but if we recollect how indiscriminately min-

ister and priest are employed throughout all the services, the argument will appear far from conclusive. The argument drawn from the Communion Service, that the priest, "or the bishop being present," shall pronounce the imprecatory form of Absolution, is more plausible, but cannot, I think, be said to be more powerful. The proof attempted to be deduced from this rubric is,—that as the bishop if present is to pronounce the Absolution because he is higher than the priest, so, for the same reason, the priest is to take precedence of the deacon in this part of public worship. The inference is indisputable, but then it leaves the question entirely undetermined whether the deacon, in the absence of the priest, may not pronounce this form of Absolution.

There is another reason for the affirmative view of this question which has most weight with many, which we will examine more in detail, and that is the marked difference in the terms of the commission given to the priest and deacon at their Ordination. To the latter the bishop says, "Take thou authority to execute the office of a deacon in the Church of God;" while to the former he says, "Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained." We should expect that a wider and larger commission would be given to the priest above the deacon; but before this

can settle the question in debate, we must examine what these words of our Lord really mean. We know that the analogous words "to bind" and "to loose," employed by our Lord to His Apostles, were first applied to the exclusion from, and restoration to Church privileges; nor do the words "remit" and "retain" mean more than this. We know that the Apostle Peter bound Simon Magus, when he said to him, "Thou art in the gall of bitterness and in the bond of iniquity;" and unloosed the broken-hearted Jews, when he said to their earnest inquiries, "Repent, and be baptised," for the remission of their sins. St. Paul also bound and unloosed the incestuous person at Corinth. Indeed, throughout the whole of the Acts and the epistolary writings, we never find them pretending to exercise a judicial power in forgiving sins. Both the Apostles acted upon the same principle; the one said to Cornelius and his family at Cesaræa, "To Him give all the Prophets witness, that through His name whosoever believeth in Him should receive the remission of sins;" and the other proclaimed to his hearers in the synagogue at Antioch, "Be it known unto you, men and brethren, that through this Man whom we preach unto you, is the forgiveness of sins." The manner in which the Apostles dealt with forgiveness in every case was *ministerial*, and as regards this they exercised no prerogatives which do not belong to every minister of Christ in every age. The cleansing of the leper under the Old Testament, throws great light upon

this interesting subject. When the leper came to the priest and he found him clean, because he pronounced him so, he was said to make him clean. On the other hand, if on examination he found him unclean, because he pronounced him so, he was said to make him so. In neither case did the priest either pollute the man or cleanse him; what he did in both cases was to *declare* him clean or unclean, according to the evidence which appeared. This is what our Lord meant when He said to His Apostles, whose soever sins ye *declare* to be remitted they are remitted, and whose soever sins ye declare to be retained they are retained. I add the word declare, because it is virtually there. As the Church herself teaches, "He hath given power and commandment to His ministers to *declare* and pronounce to His people being penitent the absolution and remission of their sins." This difference in the terms of the commission between the priest and the deacon by no means settles the question at issue.

Besides, some other weighty reasons may be urged against the exclusive view. For instance, in the short rubric at the close of the Absolution it is called a prayer, yet the Church directs, in her preface to the Book of Common Prayer, that all priests and deacons are to say daily the Morning and Evening Prayer, either privately or openly. This is also reiterated in the Act of Uniformity of 1661, that "when any sermon or lecture is to be preached, the Common Prayer shall be openly, publicly, and solemnly read

by some priest or deacon, in the church, chapel, or place of public worship."

I will mention another reason, on the same side of the question, that will bear weight with every unprejudiced mind. The Act of Uniformity of 1661 distinctly provides, that the deacon shall not consecrate the elements in the Lord's supper. Now, we certainly might naturally expect that whatever restrictions were to be imposed upon the deacon, would be here enumerated. As Dr. Blakeney pointedly puts it, "the absence of such restrictions, when restrictions were being made, amounts to a permission."

Dr. Blakeney concludes his reasons for the deacon reading the Absolution by a pungent *argumentum ad hominem*:—"It is unreasonable for those who hold that Baptism is the grand absolution, though administered by a deacon, to assert that a deacon cannot declare that God pardoneth and absolveth."

In truth this is one of those subjects upon which wise men and faithful churchmen have differed, and will differ; and it becomes "every man to be fully persuaded in his own mind." For my part, while I feel that the argument and authority are by no means all on one side, I could not and would not permit a deacon, from analogy and propriety, to read the Absolution in the presence of a priest, nor should I judge it right, even in those who think that a deacon may read the Absolution, to suffer him to do so against the general usage of a diocese and the opinion of the bishop.

The great evil which afflicts our Church in the present day is, that clergymen carry out their own abstract conclusions, irrespective of usage and authority, — not always resorting to the bishop of the diocese, who by his discretion shall take order for the quieting and appeasing of diversities which may arise.

All sober-minded people will condemn one form of this evil,—and that is, that there are so many young and inexperienced clergymen assuming to themselves airs, because of their ordination, and seeking rather to govern by the prerogatives of their office, than by the influence of personal character. This shows itself especially in the subject of Forgiveness of Sin,—that the sense of this does not come to us so much from our repentance towards God and faith in our Lord Jesus Christ, as from the official act of a minister.

This view is spreading amongst the younger clergy, and can lead to nothing but mischief. Take an instance like this, which is not a fancy-sketch, but a portrait drawn from life. In a certain church, the curate being a deacon, does not read the Absolution, and so far I grant that the people are deprived of an important part of the service. But because of this some of them go to a neighbouring church, to a third service in the evening, that they may be absolved from sin, and as they suppose, placed under God's favour. Now, can anything be in more flagrant contradiction to the whole spirit and teaching

of our Church Service? After having prayed numberless times during the day, that God would "show them His mercy," "grant them His salvation," "give them His peace," "forgive them their sins," and "endue them with His Holy Spirit," they still deem it necessary to have absolution pronounced by a minister, in order that they may be safe.

How mournful and mistaken is all this! In this state of mind the form of Absolution itself, instead of being to them a source of consolation, ought to have been to them the cause of heavy condemnation. "He pardoneth and absolveth all them that truly repent and unfeignedly believe His Holy Gospel."

SECTION VI.

Rubrics relating to the Communion.

1. BUT we will now proceed to examine some of the rubrics which refer to this holy ordinance. The first that I would notice is that relating to the placing of the elements upon the holy table, before the prayer for Christ's Church Militant. "When there is a Communion the priest shall then place upon the table so much bread and wine as he shall think sufficient: after which the priest shall say." This is generally understood to mean that the bread and wine are now brought to the officiating clergyman and placed upon the table, and I am free to admit that this seems to be the meaning. But, still, was not this the leading thought of those who compiled this rubric—that the bread and wine being placed where it would be most convenient for the officiating minister to consecrate *them*, he was to go on saying —"Let us pray for the whole state of Christ's Church Militant here on earth"? I know that the chief stress is laid upon the word "then:" but a

reference to the other sacrament will, I think, be found to elucidate this point. In the ministration of Public Baptism of Infants the rubric says—"The priest coming to the font (which is *then* to be filled with pure water), and standing there, shall say." Many of the fonts in our old parish churches were then large enough for the minister to follow literally the direction given in another place—"to dip the child into the water." Now, how are we to understand the expression, "*then* to be filled with pure water"? Were buckets of water to be fetched—it might be from some distant well—on the Sabbath? or were they to be waiting in the vestry, to be brought and poured into the font *while* the minister was standing there? For it says—"*then to be filled.*" Should we not all agree that the intentions of the rubric would be fulfilled if, when the minister coming to the font found it filled with water, and then proceeded with the service? It seems to me that, with regard to the elements in both the sacraments, there is an analogy in this respect; but, at any rate, whatever view we may take of the rubric now under examination, there can be but one opinion upon this point—that no direction is given about the bread and wine before they are placed upon the table, either as to where they have been, or by whom they have been brought. The usual way, no doubt, is to have the bread and wine placed upon some part of the table, before the beginning of Morning Prayer: and then, while the offertory sentences are being

read, for the officiating minister to place them where they can be readily consecrated. I do not see that this, in the least degree, departs from the spirit of the rubric. I know that some clergymen, to satisfy what they think to be the strict letter of it, instruct the churchwardens, at the time they bring the alms to bring the bread and wine to be placed upon the table. This cannot be condemned, if done with the simple desire to be correct and orderly, only taking heed not to interfere with long-established usage which does not run counter to the law.

There is one thing I would here notice. Nothing is said in any part of our formularies about a Credence Table. A minute and detailed description is given of Church furniture in the canons. "There is to be the great Bible and Book of Common Prayer," provided at the charge of the parish; "a font of stone," where Baptism is to be administered; "a decent table, for the celebration of the Holy Communion;" "a comely and decent pulpit, for the preaching of God's Word;" all things appertaining to our churches are specified: but no mention is made of a Credence Table. And though its introduction has been ruled not to be unlawful, and some may think it a decent adjunct to the Communion Table, yet, for a minister to disturb his parish, and to distract the minds of his people for such an inconsiderable trifle is eminently both sinful and schismatic: I say schismatic, because, as Bishop Gibson tersely observes, in his tract upon this subject—"Schism

may lie not at the door of those separating, but at the door of him who cause the separation."

But we will now examine the rubric relating to the consecration of the elements. "When the priest, standing before the table, hath so ordered the bread and wine, that he may with the more readiness and decency break the bread before the people, and take the cup into his hands, he shall say the prayer of Consecration." The history of this rubric is notorious as to its express intention. The Romish priest, while consecrating the bread and wine, stood in such a posture that the people could not see him performing his pretended miracle,—"first making his god," as Bishop Hall says, "and then eating him." Now the rubric just quoted was expressly framed that the people might see the officiating clergyman while consecrating the elements: for it is distinctly stated that he was to "break the bread *before the people.*" The instruction given and carried out by certain parties in the Church is, that the officiating clergyman is to *turn his back* upon the people, and thus to stand between them and the elements consecrated, that they may not see what takes place. In other words, the rubric directs that the bread is to be "broken *before* the people," that they may see what he does; these parties intentionally construe the rubric in such a manner that the people may not see, and thus defeat its object. No one will suspect Wheatley of advocating what are called ultra-Protestant views with respect to the holy Commu-

nion, and therefore it may be as well that he should be heard upon this subject.

"If it be asked, whether the priest is to say this prayer standing before the table, or at the north end of it, I answer, at the north end of it; for, according to the rules of grammar, the participle 'standing' must refer to the verb 'ordered,' and not to the verb 'say.' So that, whilst the priest is 'ordering the bread and wine,' he is to stand before the table; but when he says the prayer, he is to stand so as 'that he may with the more readiness and decency break the bread before the people,' which must be on the north side. For if he stood 'before' the table, his body would hinder the people from seeing; so that he must not stand there, and consequently he must stand on the north side; there being, in our present rubric, no other place mentioned for performing any part of this office. In the Romish Church indeed they always stand 'before' the altar during the time of consecration, in order to prevent the people from being eye-witnesses of their operation in working their pretended miracle; and in the Greek Church they shut the chancel door, or at least draw a veil or curtain before it, I suppose, upon the same account. But our Church, that pretends no such miracle, enjoins, we see, the direct contrary to this, by ordering the priest so 'to order the bread and wine, that he may with the more readiness and decency break the bread and take the cup into his hands before the people.'"

It surely ought to be regarded as a matter of personal sincerity in those who have solemnly subscribed to the Church's formularies, that they shall not study to see what meaning they can put upon them, but honestly carry out the meaning intended. Every clergyman who has read and reflected upon this rubric, and who turns his back upon the people when consecrating the elements, is, while in the immediate presence of God, and engaged in His sacred service, enacting what he knows to be a deception.

But we will, in the next place, consider the real position which the administration of the Lord's supper occupies amongst the ordinances of the Church. We know, of course, that there are some who contend that this is the soul which animates the body of our services, and the sun round which the whole teaching of the Church revolves. But the question is not what some professed members of the Church advocate, but what are the real views of the Church herself upon this fundamental point. She has arranged a grand form of devotion, a large course of Scripture reading, besides sermons and homilies which she has fixed as a permanent and indispensable part of her system. This is the rich spiritual provision which the Church has made for her members every Sabbath-day. But has she appointed the administration of the Lord's supper as an integral and indispensable part of her public worship every Lord's-day? She has notoriously done the reverse.

While she has provided a service for the administration of this holy ordinance, unrivalled for the depth of its spirituality and the height of its fervour, she has expressly arranged that this service shall be on stated occasions, leaving a large margin at the discretion of the minister. I am not now stating what may be my private views upon this subject, or combating the views of those who differ from me, but simply stating what is the arrangement of the Church.

Now with respect to the particular rubric in which mention is made of a weekly communion, it is confined to cathedrals, collegiate churches, and colleges, "where there are many priests and deacons," and where, of course, the service can be administered with more facility, and the same clergyman not always be required to minister. But even in this case it is not made absolutely obligatory, because this is only to be done "except they have a reasonable cause to the contrary." It may be desirable to mention here, that in the 23rd canon, it is stated with respect to all colleges and halls within both the Universities, that the masters and fellows with their pupils whom they have thorougly instructed in points of religion, shall be brought diligently to frequent public service and sermons, and receive the holy Communion *four times in the year.* This needs no comment. But what do the rubrics state with respect to our ordinary churches and chapels? The first, at the close of the service pre-supposes that

"upon Sundays and other holydays" there "may be no Communion." The second, that "there shall be no celebration of the Lord's supper except there be a convenient number to communicate with the priest, according to his discretion." The next, that "if there be not above twenty persons in the parish of discretion to receive the Communion, yet there shall be no Communion except four (or three at the least) communicate with the priest." And finally, in the last rubric but one, it is expressly intimated that "every parishioner shall Communicate at the least three times in the year, of which Easter is to be one." Now every one must see that all this arrangement with respect to the administration and reception of the holy Communion is in marked and manifest contrast to the course of public worship appointed by the Church to take place *every Lord's-day*. It seems to me that the great design of the Church in this appointed series of services and sermons is to prepare the minds of her members for the solemn and profitable reception of the Lord's supper periodically, and that the theory and practice of our Church, with respect to this holy institution, is an exact reflection of the New Testament.

Every thoughtful and unprejudiced person will admit that the prominence which a subject has in holy Scripture is in proportion to its importance; such doctrines as our Lord's divinity, substitution, atonement, pardon, repentance, and holiness, will readily occur to our recollection, as illustrations.

These subjects, as everyone knows, largely permeate both the Old and New Testament. How different with the Lord's supper! In the inspired history of the Church (*i. e.*, the Acts of the Apostles), long and detailed as it is, it cannot even be *pretended* that there is more than a threefold allusion to this institution; while, throughout the whole fourteen Epistles of the Apostle Paul, this subject is only referred to in two consecutive chapters of his first Epistle to the Corinthians, while in the Epistles of St. James, St. Peter, St. John, St. Jude, and the Apocalypse, there is the most profound silence upon the subject. In the Gospels, three of the Evangelists give us a full and particular history of its institution, but this is done in the simplest words and in the quietest manner. There is not the most distant appeal to passion, to feeling, or to sentiment, but entirely to our faith and to our spiritual instincts; precisely as it is with the great event which the Lord's supper commemorates. The simple facts connected with our Lord's death are narrated in the same manner, without any attempt at fine writing or style, leaving them to appeal to our own spiritual perceptions and faith. There is nothing either in the narrative given of our Lord's death, or in the manner in which the Last supper is instituted, which is intended for a remembrance of it, to awaken and galvanize animal feeling and emotion. I trust no one will suppose from what I have said that I have any intention to undervalue this holy sacrament; nothing can be

more abhorrent to my feelings and convictions; much less is it my intention to advocate a theory to see how rarely we may receive the Lord's supper and continue outwardly members of our Church, and with how little service we can put off our Lord Jesus Christ, in return for His inestimable love and mercy to us. My object is to present a great Scripture truth to the minds of my readers, and to show that the Church has arranged her series of services and sermons to prepare the minds of her members for a solemn and profitable reception of the Lord's supper. Her arrangements in this respect contrast with the practice of those who hardly preach about anything except the holy Communion; they make its reception everything, and, like Saul in reference to the sacrifice, mainly rest upon the thing done. Their preparation for it consists, for the most part, in taking it in a certain state of the stomach, and other little bodily punctilios, rather than in a heavenly and believing frame of the soul. I can testify from wide observation that those clergymen who are always urging the people to come to the Lord's supper do not, as a rule, get them; or if some of them succeed in doing so, the people, not having been solemnly and solidly instructed in the nature and design of this blessed and holy institution, as it is presented in Scripture and maintained by the Church, very frequently either soon draw back from the Communion, or disgrace their Christian profession. The inconsistent walk of many com-

municants not only deters many sincere and well-disposed persons from coming to the holy table, but inflicts a serious wound upon our common Christianity. I believe it will be found as a rule throughout the kingdom, that in those churches where the broad and large views embodied in the Articles, Homilies, Catechism, and Communion Service of our Church are fully and faithfully enforced and explained, it is there that we have the largest number of communicants who are the salt of the Church and the excellent of the earth.

There is one other subject not forming an integral part of the Lord's supper, but still arising out of it, in the arrangements of our Church, and that is, *the collection of the alms.* The rubric upon this point is unmistakeable. "While these sentences are in reading, the deacons, churchwardens, or other fit person appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent bason to be provided by the parish for that purpose, and reverently bring it to the priest, who shall humbly present and place it upon the holy table."

It is not unseasonable briefly to consider this. From the earnestness with which some persons contend that the alms should be collected in "red bags" we should naturally be led to conclude that this is a vital part of their Christianity. When the offertory fails in some instances to produce the amount predicted, it is amusing to hear the eagerness with

which it is asked whether or not it has been collected in bags. We should have thought that the recollection of one who was "a thief and carried the bag" would have presented an unpleasant association of ideas. But, however this may be, the rubric directs that the alms shall be collected "in a decent bason to be provided for the purpose," and not either in red bags, or bags of any other colour. Nor does the Church leave us in any doubt as to the distribution of the alms when collected; for she enjoins in the last rubric at the close of the service, that "the money given at the offertory shall be disposed of to such pious and charitable uses, as the minister and churchwardens shall think fit. Wherein if they disagree, it shall be disposed of as the ordinary shall appoint." It is to be disposed of in "pious and charitable uses," "as the *minister and churchwardens* shall think fit." But here there is not a hint about the former being placed in the humiliating position of haggling with the latter, that when certain parts of the alms had been voted for the sustentation of the fabric, the support of the choir, and the relief of the poor, that he is to take the remainder. If the Christian ministry is to be degraded and vulgarized in the fashion indicated by some people, discreet and thoughtful parents will prefer to see their sons earning their bread by the most menial employments, rather than dedicate them to the most sacred and honourable profession in the world.

There can be no objection, but the contrary, to

devote some portion of the offertory to the maintenance of additional curates in our overgrown parishes, and to missionaries labouring in heathen lands, nor that this offertory should be made weekly, if it can be done with the consent of the people; but to attempt to make the parochial clergyman dependent upon the weekly contributions of his parishioners is the most wretched form of voluntaryism that can be invented, and would introduce into our parishes a state of things said to have been expressed by a congregational minister, who in answer to the inquiry whether he was not an Independent Minister, replied—"No, but a dependent minister over an Independent congregation." The Church of England knows nothing of such a wretched system as this; the manner in which she has for a thousand years sought to maintain her clergy has been by tithes, glebes, and other forms of endowment. But if these are not forthcoming in sufficient amount to meet the emergent circumstances in which the Church is now placed by the unprecedented increase of the population, then the next best thing and that which most nearly approximates to an endowment, is a well-regulated pew-rent, which, as far as the people are concerned, is just as free and voluntary a contribution as anything given at the offertory. Of course this does not apply at all to our old parish churches, the seats of which belong to the parish and not to the clergyman, and are to be appropriated by the churchwardens according to the necessities of the

parishioners. I say "appropriated," because the law of England with respect to parish churches is not that a parishioner shall have to scramble for a seat, but he demands by law from the churchwardens that they appropriate some given seat for his use, during their tenure of office. That this is the common law of the land does not admit of controversy; at least, I have not yet heard of any respectable man who would jeopardize his reputation by denying it. There can be no such thing as a free church, in the sense meant by some persons, and to attempt such a thing is to erect a building upon the waves of the sea. Where such an idea is proposed or professed to be carried out, any number of the parishioners can upset it at their pleasure, and can demand their appropriated seat at the hand of the churchwardens, and can establish their claim by law. When, therefore, I recommend a pew-rent under certain circumstances, I mean of course especially in those 4200 churches which have been erected during the present century, and which it is hardly too much to say have saved the Church of England from destruction, in the great crisis through which she has been passing for the last twenty years.

SECTION VII.

Rubrics on Baptism.

As Christianity is established in this country, and as the great body of the people make a profession of it, the baptism of infants is the rule, and that of adults the exception. The Prayer-book, therefore, with its numerous and specific rubrics on the baptism of infants differs in this respect from the Acts of the Apostles, where all the instances of baptism narrated are adults baptized upon their own personal profession of faith and repentance. Such are the Ethiopian eunuch, the Philippian jailer, and Lydia of Thyatira. But this could not be otherwise, because the persons were grown up when the Gospel was first preached. Moreover, we consider that the exhortation to repent and believe preparatory to baptism can only apply to adults. Indeed, from their nature, they cannot apply to anyone else. If we say that these exhortations have any reference whatever to infants, we immediately involve ourselves in inextricable difficulties. Take this instance, as an illustration of what I mean:—that well-known text, "He that believeth and is baptized shall be

saved; but he that believeth not shall be damned." Can a little child believe? it cannot. Ought it then to be baptized? it ought not. Then if an infant cannot believe and ought not to be baptized, what is the inevitable conclusion? why that infants must be damned. Now I know that the persons who differ from us would detest and abhor this conclusion just as much as ourselves, but the conclusion is irresistible, and shows that such texts adduced for the purpose of proving adult baptism, exclusively apply to adults, and have nothing whatever to do in the remotest degree with the subject of infant baptism. The battle of infant baptism has to be fought entirely on different ground. In fact, our Church entirely agrees with the anti-pedobaptist upon the subject of adult baptism. She has not only provided a service for the ministration of baptism to infants, but also for those of riper years, in which she insists upon a personal profession of faith and repentance as pre-requisites for that holy ordinance. Nor would she permit her missionaries representing her in distant and different parts of the world to baptize the children of the heathen. They preach the Gospel to them as the Apostles did, and then if they are moved by the Holy Ghost to repent of their sins and to believe in Christ, they are baptized and introduced into the visible Church. But the question now arises, are their children entitled to the same precious privilege, and does the household of which the heads are baptized become a Christian house-

hold. I have no doubt whatever of this in my own mind. We shall find, upon the most cursory examination, the *federal* principle deeply embedded not only in the Old but in the New Testament. St. Paul said to the jailor,—"Believe on the Lord Jesus Christ, and thou shalt be saved," but the Apostle adds a short clause which is very frequently omitted,—"and thy house." Now St. Paul knew nothing of the jailor, whether he had children or not: he was an entire stranger to his household; all he knew about him was that he had been cruelly and unmercifully beaten by him on the preceding day. Yet he says, —" Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." God's Word goes upon this principle,—that children are always what their parents are as to their profession. If parents are heathen the children are heathen; if parents are Jewish the children are Jewish; if parents are Christian the children are Christian. This is what the Apostle Paul expressly declares to the Corinthians. The unbelieving wife is sanctified by the believing husband.—But how sanctified? in her *personal* character, or in her *conjugal* relation? There is no doubt that it is in the latter. The unbelieving husband is sanctified by the believing wife, else were the children *unclean*, but now are they *holy*. If one of the parents become a Christian, that family becomes a Christian family, "else were your children unclean, but now are they holy." The allusion is to unclean beasts, said to be unfit to be offered to God in sacri-

fice; while those that were clean were said to be holy,—fit to be offered to God. While these parents were heathen their children were unclean, — unfit to be dedicated to God; when they became Christians they became holy. That is, their children were not seminally unclean, as the heathen; but federally holy, as the Jews. The Apostle's argument is not that the children were personally holy, but relatively and federally so. With this seems to agree our Lord's command to His Apostles, that they were to go and *disciple* all nations, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The word teach means of course, to make disciples of. And they were to make disciples of all nations, and to baptize them. There is no teaching before baptism in this text, but just the reverse; the teaching comes after;—for after they have been made disciples and baptized, then comes "*teaching* them to observe all things, whatsoever I command you." But we read a great deal in God's Word not only about nations but about households, which as a rule include infants. When Jacob's household went down into Egypt, it included, as we know, a large number of infants. When it is said that David's house shall be blessed, and that the house of Ahab should be cursed, they included of course the children of the respective households. It is in this sense we find the word used in the New Testament. We find that the Apostles baptized households,—the household of the jailor, of Lydia, and of Stephanas. The at-

tempted answer to this is, that the household of the jailor rejoiced, and the household of Stephanas addicted themselves to the ministry, and neither the one nor the other could include infants. The obvious reply to this is, that the expression of the jailor, that "he rejoiced in God, and all his house," could only mean those who understood the cause of the joy. And when it is said of the household of Stephanas, that they addicted themselves to the ministry, it could only mean those who could exercise the functions of the ministry. The passages are entirely silent as to whether they were infants or not; but as households as a rule include them, it is for those who differ from us to show that there were none in these cases.

It has sometimes been said, by those differing from us,—"give us a positive command from the New Testament for the baptism of infants." Our reply is, give us a positive command against it, for if you cannot, the controversy is settled against you. Children formed a part of God's Church under the old dispensation, and we have a right to expect that if He intended to change the constitution of His Church under the present, there would be some distinct intimation to that effect: let that be produced and we will give up the point. But not only can it not be produced, but light streams from every part of Scripture to show that the constitution of the Church in this respect was to remain unchanged, and the relationship of children to it, to continue

the same. It must be remembered that it is essentially the same Church under both dispensations. St. Stephen asserts this in his address before the Jewish Sanhedrim, when he speaks of Jesus being with the Church in the wilderness, and St. Paul teaches it by an expressive figure to the Romans, when he represents the Old Testament Church as the root, and the New Testament Church as the branches. The covenant in which God entered with the father of the faithful, is that under which we now live. It is not the covenant of works into which God entered with Adam in Paradise, but it is the covenant of grace and mercy into which He entered with Abraham in Palestine. We infer this from the terms in which God speaks to the latter. "I will establish My covenant between Me and thee, to thy *seed after* thee in their generations, to be a God unto thee and thy *seed* after thee." This language contains the crowning blessing of the Evangelical and everlasting covenant of grace,—adoption into God's family. But we are not left merely to infer this, for an inspired Apostle, in his Epistle to the Galatians, says that the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham,—In thee shall all nations be blessed. So then they that be of faith are blessed with faithful Abraham In every variety of form is it affirmed that believing Gentiles were to be Abraham's seed. Yet St. Paul declares that the blessing of Abraham might come on the Gentiles through

Jesus Christ. We have seen already what that blessing was: it was not only to himself but to his children and to his infant offspring; and yet this very blessing of Abraham was to be conferred upon the Gentiles as well as the Jews. Now, if infants under the Gospel are to be excluded from the visible Church, the blessing of Abraham has not come upon the Gentiles; and if infants do not share that blessing, the inference inevitably is that the Gospel is narrower in its basis than the Law, and that the privileges of children are fewer under the former than they are under the latter, and that the Jews had a blessing under the old dispensation to which Christians are not admitted under the new. The Apostle St. Peter, on the momentous and significant day of Pentecost, teaches however the very opposite. He said to the inquiring and anxious Jews,—"Repent and be baptized for the remission of your sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children." Now the great promise made to the Jews and to their children, was the one made to Abraham,—"In thee and in thy seed shall all the families of the earth be blessed." This precious promise, which beamed with its smiling aspect not only upon the Jew but his child, is extended by the Apostle to the Gentile and his offspring; for this promise is not only to you and to your children "who were nigh," but to all that are afar off—the Gentiles: "to all that are afar

off, even to as many as the Lord our God by the preaching of His Gospel shall call."

The only difference then that has taken place with respect to the everlasting covenant entered into with Abraham, is the change of the sign which God has commanded, and which outwardly seals it to His people. Under the old dispensation, circumcision was the sign which God enjoined to Abraham, as a token of the covenant made with him and his children; under the present, baptism is the sign of this same covenant betwixt God and all the spiritual children of Abraham. As circumcision was the mode of admission into the Church under the old dispensation, and as baptism is the door of admission into the new, we naturally conclude that baptism has taken the place of circumcision. St. Paul most clearly, in writing to the Colossians, shows the relationship existing between baptism and circumcision by placing them in juxtaposition, and using them both as convertible terms. He says, you are complete in Him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with Him in baptism, wherein ye are risen with Him through the faith of the operation of God, who hath raised him from the dead. I shall take no notice of the profanity that has been manifested by some who, when discussing this question, have inquired why, if baptism has taken the

place of circumcision, it should not be administered in the same way. There is profanity, if not impiety in making such an inquiry. It is not for us to canvass God's right to institute His own ordinances; it is for us to learn and obey. It is felt that there is no other way of resisting the argument for infant baptism from circumcision, except to deny its spiritual character, which has sometimes been done. It is astounding how any reader of the New Testament, however superficial, can affirm that circumcision is simply a badge of carnal descent from Abraham, and outward mark of Jewish nationality. Not only does this expressly contradict St. Paul, when he asserts that "circumcision was a seal of the faith of the righteousness which Abraham had when he was yet uncircumcised," but it seems to be solely an obstruction, thrown up and cast in to resist the whole current of Scripture flowing in an opposite direction. When persons are described in God's Word as unrenewed, they are said to be uncircumcised in heart. When God promises that He will change the hearts of His people, he says, that He will circumcise their hearts, to fear and love the Lord their God. When He commands the people to be what they ought to be, and change the whole course of their lives, He calls upon them to circumcise the foreskin of their hearts,—just as in other places He calls upon them to make themselves a new heart and a right spirit; in short, it is patent upon the face of Holy Scripture, that circumcision was just as

much a spiritual ordinance as baptism; that it imposed the same obligations to duty, and outwardly sealed the same privileges. So that we might say of circumcision of old, that it was legal baptism, and of baptism now that it is evangelical circumcision.

Before I dismiss this point, there is one consideration which arises out of it which I think of great practical importance. We all know how tenacious the Jews were of the privileges of their children, and that even some of the believing Jews insisted that circumcision should be imposed even upon the Gentiles. Now it will not be denied that these would circumcise their children, and thus form a part of the Christian Church with themselves at the same time. Surely if they were circumcised and members of the Christian Church, they must have been baptized as well. Now it is very note-worthy than amid all the controversy which originated about circumcision, we never find the Jews on one single occasion, tenacious as they were about the privileges of their children, complaining that they would be excluded from spiritual advantages, or that they were not to form a part of God's Church under the Gospel, as they had done under the Law. Let this consideration be weighed with an unbiassed mind, and it will be as conclusive for the admission of infants into the visible Church as though the Apostles had given an express and positive command to baptize them.

If the argument which we have thus very briefly laid down be legitimate,—that the children were asso-

ciated with their parents in spiritual privileges, and that it was the practice of the Apostles to baptize households,—we have a right to expect that this fact would somewhere crop out in the New Testament, and that children would be somewhere addressed upon their responsibilities as members of the Church. This repeatedly occurs. It is a principle almost universally received, that the Epistles of the New Testament were addressed to the baptized members of the respective Churches to which they were sent. I shall assume this, because there will be found very few persons disposed to deny it. See, then, how St. Paul, both in his Epistles to the Ephesians and to the Colossians, exhorts not only masters and servants, and husbands and wives to the performance of their personal and relative duties, but also parents and children. For not only does he call upon parents to bring up their children in the nurture and admonition of the Lord, but upon children to obey their parents in all things, for this is well pleasing unto the Lord. St. Paul here addresses children as members of the Church, and ascribes to them a duty which is obligatory upon them from the earliest dawn of reason.

It is sometimes objected by those who feel the force of such considerations, that children are incapable of making a personal profession of obedience. This is so, but to urge it as a reason for their exclusion from Church membership, is little less than a daring reflection upon God's whole procedure with

respect to children under every dispensation. They were just as much obliged to love and serve God when circumcised, as they would be if baptized. And it must be remembered that some of the most solemn covenant acts which God has ever entered into with man, infants have been made partakers of. When Israel was assembled to hear the last dying advice of Moses, in which he reminded them that God on that day was about to establish them for a people unto Himself, that He might be unto them a God, yet "there stood before God that day not only the captains of their tribes, their elders, and their officers, but *their little ones*, and their wives." When in subsequent ages God calls upon Israel to sanctify a fast, and to call a solemn assembly to avert deserved judgments and implore undeserved mercies, not only were they to gather the people and to assemble the elders, but "to gather the children and those that suck the breasts." Surely, then, to urge the incapacity of infants to be admitted into the Christian Church and made subjects of baptism, is to be wise above what is written, to make the Old and New Testaments to clash, and to tell God to His face that we know far better than He does what is a fit qualification for admission into His Church. Our blessed Lord and Master not only ignores all such disqualification, but He welcomes little children into His Church. For while we do not pretend that He says anything there of baptism, His language cannot mean less than this,—"Suffer the little child-

ren to come unto Me, for of such is the kingdom of heaven." It will not be denied that the expression, "the kingdom of heaven," means the Church on earth as well as the Church in heaven, and if so, it is decisive of the view we advocate. Besides, our Saviour says here,—"Forbid them not to come unto Me." Now, no person can or would forbid parents to dedicate their children to God privately, and therefore the word "come" must have the same meaning which it has when our Saviour so compassionately cries,—"Come unto Me, all ye that labour and are heavy laden." Moreover our Lord Jesus Christ, when speaking about little children, speaks of them as believers; He says,—"they believe on Him" and "belong to Him." "Whoso receives one such little child in my name receiveth Me." That our Saviour speaks literally of little children, and not merely of those of a child-like spirit, St. Mark unequivocally proves when he says,—"He took a little child and set him in the midst of them; and when He had taken him in His arms he said unto them, Whoso receiveth one such little child in my name receiveth Me: and whoso shall receive Me receiveth not Me, but Him that sent Me." What follows in the subsequent part of the chapter throws great light upon this subject,—"For whoso giveth you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." Thus we see what it is to receive a little child in the name of Christ. It is

because it belongs to Christ. Our Saviour uses these two expressions as convertible terms: to receive a child in the name of Christ, as a disciple, is to receive a child as belonging to Christ; and how we are to receive children as disciples and as belonging to Christ, except by admitting them into the pale of the visible Church, I will leave my readers to decide.

I will only observe once more upon this point, that it cannot be denied that infants can be made partakers of the purifying blood of the Lord Jesus Christ, and of the sanctifying operations of the Holy Ghost. Should this be denied, then no infants can be saved. But the Word of God has not left us at sea upon this subject. Jeremiah was sanctified from his birth. John the Baptist was filled with the Holy Ghost from his mother's womb. I therefore take it for granted, if Jeremiah and John the Baptist were made partakers of the thing signified, they would not be unsuitable or unfit to receive the outward and visible sign. That God can sanctify water to the mystical washing away of sin; that infants can be baptized into the death of Jesus Christ; that carnal affections can die in them; that all things belonging to the Spirit may live and grow in them, we infer from the whole tenor of God's Word. Just as the magnetic virtue can be imparted to the needle before it is placed in a position actually to show it, so infants can make a *virtual* profession of religion before they make an outward and personal profession of it. As

infants may possess the power of reasoning before it is called into exercise, so they may be made partakers of that grace which issues in glory, and may be the *passive* receivers before they become the *active* employers of it. And if parents only realized their responsibilities to their children more, and if the arrangements of the Church with regard to her youthful members were more scrupulously and seriously carried out, we should see a larger number of them more like Samuel, Josiah, Timothy, and Edward VI., and more like their blessed Exemplar, as they grow in stature growing in wisdom and favour both with God and man.

In giving this rapid sketch of the Scriptural argument for infant baptism, I do not pretend for a moment adequately to have discussed the subject. I remit the minds of my readers to larger publications for the full examination of it. I will only now express my deep-rooted conviction that there is not a subject in the whole range of Scriptural theology that is capable of having a stronger chain of proof, constructed out of the Word of God, than infant baptism.

The reason why Romish controversialists should sometimes say, that the only evidence for infant baptism is to be gathered from tradition, is plain enough; but for a Protestant to say such a thing, as is sometimes done, proclaims that they are either destitute of capacity to grasp the grand Scriptural argument or devoid of diligence to discover it. In saying this, I

am by no means insensible to the overpowering evidence which tradition pours in upon this subject. We must never forget that while tradition has been greatly abused, it has its important uses. As a *witness* to facts, it is invaluable, but we must not employ it as an expositor of doctrines. We may go to primitive history to see what the early Christians practised and observed; whether they baptized their infants, whether they observed the first day of the week, and what form of government they adopted. This is the legitimate use of tradition, and confined to this sphere its services cannot be overrated. If we appeal to primitive history to show that the early Christians baptized their infants, we shall find the evidence singularly voluminous and overwhelming. Justin Martyr was born before the Apostle John died, yet he tells us that he knew male and female disciples of Christ who were sixty or seventy years of age, who had been made so in their *infancy*. Thus proving irrefragably the fact in which we are interested. Irenæus was born in the year 97, four years before the death of the Apostle John. Speaking upon this subject, he says, "Christ came to save all persons; all, I mean, who by Him are *regenerated* unto God; infants and little ones and young men and aged persons." To show that he used the words regenerated and baptized in the same sense, as many of the early fathers did, he adds,—"When He gave His disciples the commission of regenerating unto God, He said, Go, and teach all

nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Tertullian flourished towards the close of the second century; but I only mention him because, under the influence of certain superstitious notions, he advocated the delay of baptism, both of adults but especially of *little children.* This indisputably proves the fact we seek to substantiate. We might enumerate the names of Origen, of Clemens Alexandrinus, and many others of the early fathers as witnesses of infant baptism, but I shall content myself with mentioning a single fact of a general character. In the year 253 there was a council held at Carthage, consisting of about seventy bishops gathered from the different parts of the Church. While they were assembled, a certain bishop of the name of Fidus, brought before the council this interesting question, —"Whether infants ought to be baptized before they were eight days old," to synchronize with circumcision under the Law? It is important to observe that this inquiry, made in the middle of the third century, was not whether infants should be baptized,—that question seems never to have been mooted, it was assumed to be an Apostolic and universal practice. This then is the important inference to be drawn from this pregnant fact,—if children did not form a part of the Church in the days of the Apostles, when was the constitution of the Church changed? When, and by whom was this pernicious heresy introduced? If we are asked when the Divinity of our Lord was

first denied, — who denied it, and who were the persons who maintained it? the most superficial student of Church history will be able fully to meet the inquiry. Now if infant baptism was a deviation from the practice of the Apostles, changed the constitution of the Church, and altered the terms of its communion, it is incredible to imagine that there would be no watchmen on the walls of Zion to proclaim the approach of this dangerous enemy. Yet I will undertake to say that there is not one word about any such controversy in any book of early Church history.

Can we for one moment believe that there were no faithful ministers to protest against the intrusion of such a doctrinal novelty, and to resist such a fundamental change in the constitution of the Christian Church? Impossible to suppose! The truth is, it has been the constant practice of the Church to baptize infants, from the days of the Apostles to the present time,—with the exception of a small body of sectaries, who were thrown up amid the tumults of the Reformation. The Baxters, the Mantons, the Howes, the Owens, and other great divines of the Commonwealth, would not have held communion with an antipædo-baptist, or permitted him to join with them in the same ordinance. I have insisted upon this point more at large, because to a great extent this argument has fallen into dissuetude, which has given a manifest advantage to those separating from our Church upon this subject. It is the duty of the

clergy to master the great facts and arguments which justify our Church in saying so emphatically as she does,—"The baptism of young children is in anywise to be retained in the Church, as most agreeable with the institution of Christ."

It is in connection with this institution, so agreeable to Scripture and so important to the Church, that our branch of it has framed such admirable services, and has drawn up such special rules and rubrics for its decent and solemn administration.

SECTION VIII.

When to be Administered, and its Nature.

THE rubrics prefixed to the services both of the Public Baptism of Infants and Adults, clearly enjoined this ordinance, wherever practicable, to be administered in the great congregation. The reason also assigned for it has a deep foundation in truth,—that "every man present may be put in remembrance of his own profession made to God in his baptism." In a country like ours, where the vast body of the people are baptized in infancy, when they are grown up, and have entered upon the battle of life, it is very important that they should be reminded of their own baptismal obligations, and the remembrance brought home to their minds that "the vows of God are upon them." Therefore, wherever it is practicable to administer baptism publicly, it ought undoubtedly to be done, and is calculated to be very useful to the congregation. At the same time, the rubric suggests "that children may be baptized

upon any other day, if necessity so require." Every clergyman of parochial experience, knowing anything of our large parishes,—how much work has to be crowded into the services of the Sabbath-day, and how much active exertion has to be made by the laity, both in the school and parish,—will know how utterly impracticable it is for this ordinance to be always administered in the public services of the Church. I will not enter into this subject now, for reasons which will shortly appear, and I only allude to it in this place to repel the charge brought a few months ago, in a leading Church periodical of a certain class, against the Evangelical clergy,—that the reason why they do not administer baptism in public more regularly is because of the doctrine expressed in the Baptismal Service, and their desire that the people should not become familiar with its language. If the clergy so maligned, were to retaliate, and say that the reason why those who slander them hardly ever refer to the Articles which "contain the true doctrine of the Church of England" upon this point, in their public ministrations is,—that they do not believe the doctrines which these Articles enunciate; this would indeed make sport for those who have evil will at our Zion, and they would point with avidity, and say, "There! there! so would we have it." There is not, we would hope, a clergyman in England, who has carefully read and thought upon this point, who does not repeatedly and pointedly explain to his congregation, in his ordinary ministra-

tion during the year, as well as at seasons of confirmation, the principle upon which this service is constructed, as well as the other services of the Church.

Besides, one would have thought that the confession of the Rev. W. Maskell, immediately after the decision of the Gorham case, and the still more recent statement of the Rev. Canon Mosley, in his work on Baptism, would for ever have shielded the Evangelical clergy from this odious charge, so frequently and so flippantly reiterated. But independently of this, there is no service of our Church that so absolutely disallows of the *opus operatum* of Rome as the Baptismal Service. It is obviously constructed upon the principle that baptism is not *per se* regeneration. At the threshold of the service, the officiating minister, addressing the congregation, says—"I beseech you to call on God the Father, through our Lord Jesus Christ, that of His bounteous mercy He will grant to this child that thing which by nature he cannot have, that he may be baptized with water and the *Holy Ghost.*" This inevitably implies that the child might be baptized with water and not the Holy Ghost. If the two are always inseparable, then the earnest appeal to the congregation to ask for it is utterly inexplicable. The prayer following conveys clearly the same idea. "We beseech Thee for Thine infinite mercies that Thou wilt mercifully look upon this child. Wash him and sanctify him with the *Holy Ghost.*" If to

wash with water and the Holy Ghost be synonymous, then the petition is emphatically superfluous, and would never have been offered by the Church. The next prayer strikingly confirms the same truth. "We call upon Thee for this infant, that he, coming to Thy holy baptism, may receive remission of his sins by spiritual regeneration." But if the remission of sins form an inseparable part of baptism, and if it be *per se*, "spiritual regeneration," then the prayer is entirely unintelligible. But the next prayer is still more conclusive. "Increase this knowledge and confirm this faith in us ever more; give Thy Holy Spirit to this infant, that he may be *born again*." Then irresistibly to be baptized is not necessarily to be born again. If it were so, all that would be required would be the water and the word; whereas, lest the child should be baptized and not born again, it is made a matter of reiterated and earnest supplication. If a bishop, about to ordain a number of young men to the ministry, were to pray that a blessing might come down upon the young men in the use of the ordinance, it would be intelligible; but for the bishop to pray that he might ordain them when he was going to do so, would be incomprehensible. In other words, if baptism and the new birth are identical and inseparable, then the whole service is both unintelligible and unmeaning.

It is true that the Church, in the subsequent part of the service, thanks God that it hath pleased Him to regenerate this infant by His Holy Spirit; but

the whole service distinctly assumes that in the judgment of charity, earnest, believing, and importunate prayer has been offered up by all parties concerned, and then that God has given the blessing according to His promise in the use of means. I do not see how this argument can be resisted, according to the structure of the Baptismal Service. While, however, the force of this argument has been acknowledged, as I know, by many candid persons, they have thought that the Office for the Private Baptism of Infants contradicts it, and attributes regeneration to the act of baptism *itself*. When it says—"Seeing now, dearly beloved brethren, that this child is by baptism regenerate." This opinion arises from want of minute examination. There is no collision whatever upon this point between the two services; they are constructed upon the same principle, and teach the same thing. There is one rubric in the Office for Private Baptism which has been generally overlooked, which removes any apparent disagreement between the two services, and directly confirms the views just laid down. "First let the minister of the parish, or in his absence any other lawful minister that can be procured, with them that are present, call upon God and say the Lord's prayer, and *so many of the collects appointed to be said* before, in the form of Public Baptism, as the time and present exigence will suffer." This clearly indicates that the Church does not ascribe regeneration to the bare act of baptism, but

she associates with it supplication and prayer; which assuming, in the judgment of charity, to have been earnest and believing, she concludes that God grants His blessing upon His own ordinance. But more than this; before she receives that child as one of her members, she imposes the same conditions and exacts the same promises as in the case of the children publicly baptized. This is a most weighty and significant consideration in this question.

Is it not unaccountably strange, with these rubrics and services, that such a figment as the *unconditional* regeneration of every child should have been advocated by any member of the Church of England? Dr. Pusey, in his famous letter to the Archbishop of Canterbury, many years ago, takes the ground that children are regenerated because there is no "bar" arising from actual sin. How Dr. Pusey, with our formularies before him, could advocate the absence of actual sin as a qualification for baptism, and as a proof that the blessing is necessarily and invariably conveyed, I am at a loss to imagine. Our Church peremptorily affirms that faith and repentance are, in every case, the only pre-requisites for this holy ordinance. In that matchless formulary which, as churchmen, is the first we learn and the last we forget, the question is asked,—"What is required of persons to be baptized?

"Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of God made to them in that sacrament.

"Why then are infants baptized, when, by reason of their tender age, they cannot perform them?

"Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform."

This shatters to pieces the figment of unconditional regeneration.

Christian sacraments are for Christian persons, and even children, as the offspring of Christian parents, in the judgment of charity must be assumed to be the children of God, before they can consistently be brought to that holy sacrament. As Archbishop Usher solidly argues in his "Body of Divinity," to extend the sign of the covenant to any except to those who are assumed to be in the covenant, would be a prostitution of the sacrament.

What is needed to a right and thorough understanding of baptism, as held by the Church, is to compare all the formularies together, the rubrics and the articles, the services and the dogmatic statements, and then if we have any doubts respecting any part or expression, we go to the defined statements of doctrine to decide the doubt. We have a right to expect that the prayers will be in accordance with the Articles; but if there be any uncertainty, we do not go to devotionals to explain doctrinals, but to doctrinals to explain devotionals; not to do this is to subvert the natural order of things. The Reformers who drew up the articles and framed the services, saw no

inconsistency between the two things; and if we see apparent discrepancy, it is because we have not their light, and do not take the same clear-sighted and comprehensive view of these questions. I do not say they saw no difficulty. A person who thinks baptism a plain subject, proves by this that he has never set himself to grapple with it. There are two classes of persons to whom baptism seems easy,—the first is, those who tear out a few scraps from the services, and ignore both their scope and the definite statements of doctrine contained in the Articles, which, we cannot repeat too often, contain "the true doctrine of the Church of England." The other class is those, who while they think the language of our services too strong, still disregard the equally strong language of the New Testament. There are eight or ten passages here which will readily occur to the mind of every thoughtful and devout student of the New Testament, containing language as strong as is to be found in any part of our Church formularies; yet these passages are rarely or ever to be found in the sermons, writings and conversation of persons of this class. I may add that expressions are to be found in the "Larger Catechism of the Westminster Divines," and of "the Directory," used during the Commonwealth, equal to anything contained in the Prayer-book, upon the subject of baptism. It would harmonize the views of men, and remove a hundred differences, if we implicitly followed the Apostolic direction,—"to compare spiritual things with

spiritual," and to "prophecy according to the proportion of faith."

With respect to the rubrics which relate to the mode in which this ordinance should be administered, we shall find them full of large views and wise moderation. It is by no means certain that to "dip" is equal to immerse; we can imagine a child dipped in water and not wholly submerged. Now the rubric in the service for the Public Baptism of Infants, directs the minister "to dip the child in the water discreetly and warily, after he "has been certified that the child may well endure it." If, on the other hand, "they certify that the child is weak, it shall suffice to pour water upon it." In the service for Private Baptism, the sole direction is that "the minister shall pour water upon the child;" while in "the Ministration of Baptism to such as are of riper years," the instruction is, that "the priest shall take the person to be baptized by the right hand, and placing him conveniently by the font, according to his discretion shall dip him in the water or pour water upon him."

We do not quite see, in any fonts with which we are now acquainted, how the minister could take the adult candidate and immerse him, unless the font were extemporized for the occasion. To meet the scruples of some persons who have thought that entire immersion was the Scriptural mode of baptism, ministers have provided a font for the occasion, and in doing this they have exercised, in my judgment, a wise and loving discretion. If we compare these

rubrics together, they distinctly teach that a certain quantity of water is not essential to the ordinance, and that it may, in this respect, be administered in various ways. Our Reformers on this point have imbibed the spirit and embodied the views of the New Testament. Whatever may be the meaning of the Greek word *baptiso* in the classic writers, when imported into the Greek Testament it unquestionably means to wash in any way. This is decided by our Lord in one single verse, where He says of the Pharisees—"Except they wash" (that is, baptize) "they eat not."

The allusion is, as the whole context shows, to washing the hands before eating; having water poured upon their hands (as Elisha did for Elijah), thus indicating that the application of water to any part of the body is, in the language of the New Testament, baptism.

But, in the close of the same verse our Lord speaks of the "*baptisms* of cups and pots, brazen vessels, and of tables." We can see that the baptism of pots and cups might be by putting them in water: but it is equally clear that the baptism of tables and brazen vessels would be by generally having water poured upon them; thus proving, as I have said, that the word as used in the Greek Testament, signifies to wash by any means. This receives strong confirmation from the "divers baptisms" referred to by the Apostle in the Hebrews. When we recollect that most of those baptisms were by sprinkling and pouring, and

that few, if any of them, were by immersion, we have the same view proved to demonstration.

The facts of Scripture by no means show that immersion was the only, or chief mode of baptism. The most notable instance was on the day of Pentecost, when it is recorded that, "They that gladly received His word were baptized, and the same day there were added unto them about 3,000 souls." Now, in the first place, it would be physically impossible for the twelve Apostles to baptize 3,000 persons on the same day by immersion. In the next place, they left their homes in the morning unbelievers, and therefore they must either have been immersed in their clothes, or in a state of nudity. Both of these suppositions must be instantly rejected: the one on the ground of danger, and the other of decency. But that these 3,000 persons were not immersed is absolutely certain, for the best of all reasons,—that there was no water in or about Jerusalem in which this could take place. We are not left now to the writings of travellers to decide this point; the testimony of our friends and neighbours, frequently visiting Palestine, place this matter beyond dispute.

We have another noteworthy instance of the same thing in the baptism of the Philippian jailor. St. Luke records that "he took them the same hour of the night and washed their stripes, and was baptized, he and all his, straightway." It will not be pretended that the Apostle took the jailor and his family at

midnight to immerse them in some adjacent river or stream; because, if even this were essential to the ordinance, no good reason can be given why he should not have waited till the morning. This is a real difficulty, and to meet it, it has been supposed that there might have been baths in the prison. Prisons in our days have not been furnished with such luxuries; and we may fairly doubt whether they were so in remoter and ruder times. The fact is, the necessity of having to recur to such a supposition proclaims unmistakably that immersion is not laid down in Scripture as essential to the validity of the ordinance. The language of St. Peter, in reference to Cornelius, occurs to the mind in connection with the jailor. "Can any man *forbid* water that these should not be baptized which have received the Holy Ghost as well as we."

The various forms of expression, such as "going down into the water, and "coming up out of the water," are utterly insufficient to prove the point for which they are so frequently alleged. Water, from its nature, must be in a declivity, and you must necessarily go down to it or come up from it. But going down into the water, or coming up out of it, leave the question entirely untouched, whether it was to pour water upon the body, or to immerse it. The instance of the Ethiopian eunuch, so much relied upon, disproves the *latter*,—for "they went down *both* into the water, both Philip and the eunuch." No one will say that Philip was immersed,

who performed the ordinance; yet it says, "they both went down into the water." Nay, it declares that after that "he baptized him." All the circumstance of the narrative render it highly improbable that immersion took place. It was a desert, and therefore not likely that there would be running streams and rivers. The eunuch says, "*See, water!*" as though they had come unexpectedly upon a pool, or something of the kind. Moreover, while all the little details are given, to the stopping of the chariot, there is nothing said about the undressing or dressing, which seems so natural if immersion formed a necessary part of the ordinance.

Greater importance has been attached to the expression, "Buried with Him by baptism," than a minute examination will, I think, warrant. It is strongly insisted upon that there is in the expression an allusion to the manner in which baptism should be administered. But it seems to me that the analogy is rather between the resurrection of Christ's body and the spiritual resurrection of the believer's soul; and that the sole reason why baptism is here introduced is, because in that ordinance we renounce the servitude of sin and satan, and avow our obligation to love and obey Christ. As Canon Mc Neile says, in his valuable work, The Church and the Churches, "This language, derived from the history of the body of Jesus, is mingled with mention of and allusions to baptism all expressive of the same spiritual meaning. This will assist us to understand

aright that remarkable passage in Romans vi., 'How shall we that are dead to sin live any longer therein? Know ye not that so many of us as were *baptized* into Jesus Christ, were *baptized* into His death? Therefore we are *buried* with Him by baptism unto death.'.....We are dead to sin in our hearts, as Jesus was dead to this world in His body. This is the reason we cannot continue to live in sin. But how are we dead to sin? Know ye not that so many of us as were dead to sin,—or to express the same thing not literally, but in a figure derived from that ordinance in which we have professed and proclaimed our conversion,—so many of us as have been baptized into Jesus Christ, were baptized into His death. Therefore also, as Christ's body was literally buried and separated from the visible things of this world, so we are spiritually separated. We are buried by baptism into death, in order that as Christ was literally raised from the dead and manifestly taken up to heaven by the glory of the Father, so we should be spiritually raised to heavenly things and thoughts, and manifest the same by walking in newness of life." Similar to this he adds, "is the meaning of the Apostle to the converted Colossians."

In short, Scriptural analogy seems most in favour of pouring water in baptism. John the Baptist says, "Jesus should baptize with the Holy Ghost and with fire." This baptism we know took place on the day of Pentecost, when the Holy Ghost came down upon the Apostles; it *sat* upon them, was *shed* upon them, and

poured out upon them. These are the three suggestive words used by St. Peter. When he is subsequently justifying his conduct to the Jews in the matter of Cornelius, he says, "And as I began to speak, the Holy Ghost fell on them as on us at the beginning. Then remembered I the word of the Lord, how that He said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost." The Holy Ghost fell on them, and this was spiritual baptism; which seems to intimate, in no obscure way, that there is in Scripture a close similitude between the manner in which the thing signified should be communicated, and the outward and visible sign administered. But even if it could be demonstrated, which it cannot, that immersion was the mode of administration in Scripture, I should have no scruple in practising sprinkling or effusion under a change of circumstances. We see this exemplified in the case of the Passover. The Israelites were originally commanded to "eat it in haste, with their loins girded, their shoes on their feet, and their staves in their hand." In lapse of time these things were modified, and it was eaten by the Jews at leisure, as a meal; our Saviour Himself confirming the change by His own example. With respect to the other sacrament, changes have been made, by most christian communities, incompatible with its original institution. This took place in the midst of a meal, in the evening of the day, and was received in a recumbent posture. In all these particulars christian

bodies have made changes which yet do not invalidate the sacrament. It is the spirit and intention of an ordinance which is to be attended to, and not the accidents of it; therefore if water be used in any way in baptism, it answers the purpose for which it was instituted, and prefigures the washing away of sin through the blood of Jesus Christ. There is nothing said in Scripture, with certainty, either about the amount of water to be used or the mode in which it was to be applied; therefore the rubrics that we have just examined are an exact reflection of the New Testament. In the words of the eminent writer already quoted,—"Our practice in the Church of England is in happy harmony with sound Scriptural deduction. We do not confine ourselves to any mode of applying the water, as if it were essential. Total immersion under the water, copious pouring out of the water, gentle sprinkling of the water, all are included in our free practice. Feeling ourselves in this point Scripturally strong, we can easily bear the infirmities of the weak; and if any of the brethren be so scrupulous as conscientiously to consider any one specific method essential to the ordinance, while we affectionately expostulate against the narrowness, we gracefully condescend to the weakness."

SECTION IX.

Conditional Rubrics, etc.

THERE are some rubrics which professedly leave it to the individual judgment of the clergyman,—such as those which relate to Daily Prayers and Saints' Days. The direction, given at the close of the preface in the Prayer-book, for Morning and Evening Prayer, is often quoted as though it made daily prayers obligatory upon every clergyman. This I emphatically deny. The whole scope and spirit of the direction teach the very opposite. "All priests and deacons are to say daily Morning and Evening Prayer, either privately or openly, not being let by sickness or some other urgent cause. And the curate that ministereth in every parish-church or chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the parish-church or chapel where he ministereth." "If at home:" if the daily service be obligatory he has no right to be from home, or if he be, he is surely bound to provide a substitute. What would be thought of a clergyman having no service on the Sabbath-day because

he is from home? But the direction specifies daily service, if the clergyman be not "let by some urgent cause" or be "otherwise reasonably hindered." Thus entirely leaving it to his individual judgment to act in the matter according to the peculiar condition and circumstances of his parish. Now if a clergyman has a population to shepherd of 4,000 or 5,000, to say nothing of double that number, and wishes to do it diligently and efficiently; or if the whole of his population is from home during the day, and employed in the mill or in the mine; or if his church is in a cathedral city, which has large revenues ostensibly to maintain a large staff of clergy, specially to perform this form of service,—in all these circumstances he may well be excused if he see a reasonable hindrance to the saying of daily service. Above all, if a clergyman has two or three sermons to prepare every week for the same people, and desires not to serve the sanctuary with unbeaten oil, but to bestow such an amount of thought and study upon his sermons that they may, under God, serve to form the opinions and mould the characters of his people, he may well feel that he is reasonably hindered from reading the service daily,—frequently, as in many instances, to two or three persons. I know we are not to plead the dischage of one duty for the neglect of another,—and there ought to be harmony in our clerical obedience: yet the Church herself gave this, in the second Prayer-book of Edward and that of Elizabeth, as a suffi-

cient cause for the omission of daily service. She there states that "the priests and deacons shall be bound to say daily Morning and Evening Prayer . . . . . except they be letted by preaching, studying of divinity, or some other urgent cause." Though this part of the direction is omitted in our present Prayer-book, the clergy may justly infer that it is implied in the general phrase "reasonably hindered." It must be obvious to every impartial person that, as we find no such directions given with respect to the services on the Sabbath, the whole arrangement with respect to the daily service is exceptional and provisional. What very many of the clergy have attempted is to have one weekly Evening service on a given day; and, while it is not all that could be desired, it is found, from experience, to secure as large an attendance as you have altogether in a whole week, in many churches where you have daily prayer; thus preventing a waste of power, and economizing both time and strength.

It may admit of a question whether this service might not be advantageously changed in some parishes to the evening of a saint's day when such occurs. While our Church has appointed certain holy days to be observed, it is not in connection with any of the rabble saints of the Church of Rome,—of the existence of some of whom we may justly doubt; but these days are set apart by our Church to commemorate some leading fact in the life of our blessed Lord, or the character of some Apostle or New Tes-

tament saint. Whether, as clergymen, we have availed ourselves to the extent we might of this arrangement of the Church, to preach and expound God's Holy Word, may deserve our most prayerful consideration. The characters brought before us as patterns of holy living are exclusively from the New Testament, and the lessons inculcated are in the language of inspiration itself. For any person of any party, to refer to this arrangement as lending the least countenance to the invocation of saints, is preposterous in the extreme. In all the Collects there is not one word to justify such an idea; and if the names of these New Testament saints are mentioned in those Collects, they are presented before us as patterns to be imitated, and not as persons to be invoked.

There are only three special ceremonies which the Church herself holds and maintains. The first is the sign of the cross in baptism, explained in the 30th canon, to guard it from superstition; and which is a most expressive act, to indicate that the person thus sealed enters into an engagement lovingly to obey Christ as a servant, and manfully to fight under His banner as a soldier. The second is, kneeling at the Lord's table; which, as it is the most lowly, so it is the most suitable posture in which to receive the Holy Communion. But the Church guards this by declaring that "thereby no *adoration* is intended nor ought to be done either to the sacramental bread or wine there bodily received, as unto any corporal presence of Christ's natural flesh and blood.....for that were

idolatry to be abhorred of all faithful Christians." The third is, bowing at the name of Jesus. There is no rubric whatever for this, but the 18th canon does say that " when in time of divine service the name of the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all present, *as it hath been accustomed.*"

Many persons refuse to bow at the name of Jesus, because they do not consider the canons binding upon the laity; others decline to do it, because they think that the last clause leaves them largely at their own discretion, according to the *custom* of the congregation of which they form a part. Certain it is that even Archbishop Whitgift says,—" As I bind no man of necessity to this reverence at the name of Jesus, so do I not judge any man that having knowledge, useth the same." But a more influential name, with all classes of churchmen than even Whitgift, says, in reference to this ceremony,—" *As there is no man constrained to use,* so we know no reason wherefore any man should yet imagine it an insufferable evil." Such is the declaration of the judicious Hooker. For my part I think it a very expressive act of reverence to bow at the name of Jesus, when we are standing up and repeating in the Creed the great articles of our belief, and nothing would induce me, as a churchman, to omit it: but for persons to incline their bodies lower and lower, till they come to the article " the third day He rose from the dead," and then suddenly to stand upright, is wholly to

subvert Christian authority, and shows that there is a large amount of ignorant and fanatical dissent within the pale of the Church. These are the only three ceremonies which the Church has retained. Many persons turn to the east while repeating the Creed, but for this there is not a particle of rubrical or canonical direction, and therefore it is wholly without warrant. Nay, the rubric immediately before the Lord's prayer in the Communion Service, furnishes an undeniable proof that no such idea ever entered into the arrangements of the Church. It is true that many persons do this whom we should be sorry to condemn as unsound churchmen; but those who religiously and rigidly abstain from this ceremony are in this respect better and firmer churchmen than they. In these days, when numerous vapid and fantastical ceremonies are being invented and exhibited by foolish and fanatical persons, every intelligent and faithful churchman will have always vividly printed in his mind the great principle that "every particular or national Church hath authority to ordain rites and ceremonies." "Therefore no man ought to take in hand, nor presume to appoint, or alter any public or common Order in Christ's Church, except he be lawfully authorized thereunto."

There is a class of rubrics more or less disregarded by almost all parties. Of this class is the *first* before the Communion Service, which enjoins, "so many as intend to be partakers of the Holy Communion, shall signify their name to the curate at least some

time the day before." This obviously does not refer to those who come to the Holy Table for the first time, but to regular communicants. This is evident both from the wording of the rubric itself and from the others annexed. Now if we compare the injunctions of the Church, that every parishioner shall communicate at least three times in the year, with the sparse population of the 16th century, this rubric was then in some measure practicable, but it is wholly inapplicable to the state of society in which we now live. It has been truly said that there is at the present time as many people who neglect the means of grace, as there were inhabitants in England at the time of the Reformation.

Of this class, also, is the first rubric before the "Ministration of Baptism of those of riper years." It says—"When any such persons are to be baptized, timely notice shall be given to the bishop, or whom he shall appoint for that purpose, a week before, at the least, by the parents, or some other discreet person." In the populous parishes of our large towns such baptisms frequently take place, owing to the former neglect of parents, or from their conscientious scruples on infant baptism. Therefore, to trouble the bishop with all such cases would most unnecessarily add to his burdens and augment his labours. Most parties conclude that to attempt to carry out such a rubric literally would be to complicate the machinery of the Church, and to create unnecessary friction.

There are other rubrics also, where the letter is not strictly observed, but where, at the same time, the mind of the Church is faithfully carried out. In the formula which the Church has prescribed when the elements are given in the Lord's supper, it is indisputable that the Church intended it to be repeated to every individual communicant. But it must be borne in mind that we have now to do with parishes not where "there may not be above twenty persons in the parish, of discretion to receive the communion," but where there may be 100, 200, or more regular communicants, and where there is, in many cases, only the individual incumbent, or at most one fellow-labourer. In such circumstances, to repeat the appointed form over every communicant must not only unreasonably tax the strength of the clergyman, and inconveniently protract the service so as to interfere with other important parochial purposes; but convert the attendance of the people to this blessed feast into a penance to be endured, rather than a privilege to be enjoyed. What then are the clergy to do in such cases? That which many have done, and I think rightly. They pronounce the form, *without the change of a word*, over two or three persons, or over all coming to the table at the same time. There is high authority for a change like this in the almost uniform practice of our bishops in the administration of the rite of confirmation, who repeat the prayer—"Defend this Thy servant," or, "these Thy servants," after imposition of hands upon the

heads of a number of the catechumens. It must be obvious that were they not to do this in instances where 200, 300, or more persons are to be confirmed it would render the service tedious and unprofitable, dissipate the attention of the young people, and defeat the object of this primitive and important institution. Though there is in such changes a slight departure from the letter of the rubric, the integrity of the service is not interfered with, and the doctrine of the Church is inviolably maintained. It is preposterous to identify slight changes like these with the premeditated and Jesuitical attempts of some to pervert and papalize our services; such as, for instance, to pronounce with a loud voice, "Let us pray for the whole estate of Christ's Church," and then either to whisper or suppress "militant here on earth;" to repeat loudly to the communicant, "The body of our Lord Jesus Christ, which was given for thee, preserve thy soul unto everlasting life," and then to neutralize the rest; thus voicing the service in such a manner as to give countenance to such "a fond thing as the invocation of saints," and "transubstantiation, which overthroweth the nature of a sacrament." Such, again, as elevating the bread before the eyes of the communicant, and drawing the sign of the cross in the air with the hand—a practice constantly carried on in some churches—thus inventing ceremonies of their own, "the appointment of which, as the Church declares, pertaineth not to private men."

SECTION X.

On Vestments.

WE will briefly examine, in the last place, the rubric immediately before Morning Prayer, and which is at present creating so much controversy and uneasiness. The rubric is,—"Here it is to be noted that such ornaments of the Church, and of the minister thereof at all times of their ministration, shall be retained and be in use as were in this Church of England by authority of Parliament in the second year of the reign of King Edward the VIth." I shall confine our remarks solely to vestments. These were expressly enjoined in the first Prayer-book of Edward, in 1549, in the last rubric before the Supper of the Lord:—"Upon the day, and at the time appointed for the ministration of the Holy Communion, the priest that shall execute the holy ministry shall put upon him the vesture appointed for that ministration, —that is to say, a white albe, plain, with a vestment or cope..... And those who assist shall have upon them likewise the vestures appointed for their ministry, that is to say, albes with tunicles." That eucharistic vestments, so called, were lawful in the first Prayer-book of Edward is clear, but it is equally certain that they were forbidden in his second Prayer-

book of 1552. The second rubric at the beginning of Morning Prayer says, "And here it is to be noted, that the minister at the time of Communion, and at all other times in his ministration, shall use neither albe, vestment, nor cope; but being archbishop or bishop, he shall have and wear a rochet; and being a priest or deacon, he shall have and wear a surplice only." It will not be denied by any one that this would form the law and practice of the Church to the close of Edward's life. I need not say that during the reign of Mary this legislation was repealed; but on the accession of Elizabeth, in 1559, the *second* Prayer-book of Edward, and not the *first*, was restored. But unfortunately in the last clause but one of the Act of Uniformity, Elizabeth caused it to be enacted, "that such ornaments of the Church and of the minister thereof as was in this Church of England by authority of Parliament in the second year of the reign of King Edward the VIth, until other order shall be taken by the authority of the Queen's Majesty." If no subsequent legislation had taken place after this Act of Elizabeth, it would have unquestionably made clerical vestments lawful, as in the beginning of her brother's reign; but it will be seen that the Act was not final, and distinctly contemplated further legislation; it said,—"*until other order.*" Did then this legislation take place? It did! So great was the commotion in the country, and among the Reformers, that the Queen was obliged immediately to take

action in the same year, as appears in her injunctions. Anxiety being allayed by this measure, there was not the same urgent cause for the further order referred to in the Act, which therefore only took place in 1564. The Advertisements of the Queen are as precise and pointed as words can express: "*Item*, In the ministrations of the Holy Communion in cathedral and collegiate churches, the principal minister shall use a cope, with gospeller and epistoler, agreeably; and at all other prayers to be said at that communion table to use no copes, but surplices." "*Item* — That every minister saying any public prayers, or ministering the sacraments, or other rites of the Church, shall wear a comely surplice with sleeves, to be provided at the charges of the parish."

That these Advertisements formed the law and rule of the Church for the next forty years of Elizabeth's reign does not admit of reasonable doubt, for not only do we find Archbishops Parker and Grindal instituting inquiries about the wearing of these forbidden vestments, with the design of punishing offenders, but at the Hampton Court Conference, in 1603, the puritan party, with Dr. Reynolds at their head, presented their Millenary Memorial, praying that the surplice might be laid aside as a concession to weak consciences. There was, as every one knows, the most entire silence about these vestments. This fact is most significant. But we need not go to private opinion to establish the authority of the Advertisements of Elizabeth. This is done by

the Church herself, in the 24th canon, where she refers to the Advertisements published anno 7 Elizabeth. That Convocation would allude to any legislation that was not valid and authoritative, it is impossible to suppose.

But was anything done on the accession of James to rescind the legislation of Elizabeth's reign? On the contrary, the canons were passed in 1604, which are almost a verbal transcript of the advertisements themselves. The 24th canon prescribes copes to be worn in cathedral churches by those who administer the Communion:—"In all cathedral and collegiate churches the Holy Communion shall be administered upon principal feast days,—sometimes by the bishop (if he be present), and sometimes by the dean, and sometimes by a canon or prebendary; the principal minister using a decent cope, and being assisted with the gospeller and epistoler agreeably; according to the advertisements, published anno. 7 Elizabeth." Canon fifty-eight says,—"Ministers reading Divine Service, and administering the sacraments, to wear surplices, and graduates therewithal hoods." "Every minister saying the public prayers, or ministering the sacraments, or other rites of the Church, shall wear a decent and comely surplice with sleeves, to be provided at the charge of the parish."

These canons make the law of the Church so clear as to preclude a difference of opinion; and so uniform was the practice during the reigns of James the 1st and Charles the 1st, that amongst all the

charges brought against Laud for his romanizing tendencies, he is never accused of any attempt to restore these eucharistic vestments. In the revision of the Prayer-book in 1661, immediately after the restoration, nothing whatever took place to show that they rescinded the legislation and practice of a hundred years. This is self-evident, because there was the utmost disinclination to introduce exciting topics; and if they had done this it would have aroused a fierce controversy, but no such controversy is recorded. If at the Savoy Conference Baxter and his adherents designated the surplice as a "rag of Popery," they would have denounced these vestments as "Babylonish garments;" but no mention whatever is made of any such thing, indicating beyond any reasonable doubt, that such vestments were not worn by the clergy.

It is most important to remember, that the rubric in question was not placed by the revisionists in the Prayer-book for the first time in 1661. That same rubric is to be found in the Prayer-book of Elizabeth, during the time that her Advertisements forbade these vestments to be worn. It was in the Prayer-book of James 1st, at the time that the canons were passed forbidding the same thing; and therefore the revisionists continued the rubric, believing, as they must have done, that the advertisements and the canons imposed upon it clear and distinct limits. So far were the revisionists of the present Prayer-book from rescinding former legislation with respect to these things, that they distinctly recognize and confirm it in the

Act of Uniformity of 1662. "And be it further enacted, by the authority aforesaid, that the several good laws and statutes of this realm, which have been formerly made and are now in force, for the uniformity of prayer and administration of the Sacraments, within this realm of England and places aforesaid, shall stand in full force and strength to all intents and purposes whatsoever, for the establishing and confirming of the sacred Book." If the advertisements of Elizabeth and the canons of James are not among the good laws and statutes of this realm, now enforced for the uniformity of prayer and administration of the Sacraments within this realm of England, where are they to be found? If our limits permitted, a hundred considerations might be adduced to strengthen the argument laid down; but my object has been more especially to present the principal documents in juxtaposition before my readers, to enable them to draw their own conclusion. I will only add, that if the canons which make express provision for the vestments to be worn by the clergy, are to be over-ridden by an ambiguous rubric which was in existence at the time that those canons were framed, it seems to me that there is an end of all argument. What is the intention of the Church upon this point does not admit of two opinions; but whether persons may wear confessedly Romish vestments, and enact Romish ceremonies, and yet escape upon a technicality, is another matter.

It is very satisfactory to know, from the statement

of the Archbishop of York in the House of Lords, that the bishops have this subject under their most anxious consideration, and are seeking advice from the most eminent counsel.

It is probable, on examination, that the law in its present state can suppress the avowedly popish practices which are going on. If not, further power must be secured at all risks. The mischief is spreading, and unless checked, will spread. Superstition, like fire, feeds upon everything that comes in its way. It has to do with the imagination and not with the understanding, and therefore you cannot argue with it. The men with whom we have to deal have proved by their conduct that they are inaccessible to common sense, as they are incapable of fair dealing. "Loving episcopal advice" has been tendered and set at nought. The united expression of opinion of almost the whole bench of bishops, with the Archbishop of Canterbury at their head, has been derided. The Bishop of Oxford, who has been lauded as their idol, has been caricatured in the coarsest manner; and those who have been their leaders for years, who have advised more moderate counsels, have been superseded.

The Church is deeply wounded and weakened. Dissenters are being confirmed in their nonconformity, and thousands and tens of thousands of churchmen throughout the country are being alienated from the Church of their fathers, and are withdrawing or limiting their contributions to Church objects.

The greatest perplexity prevails. The agitation is spreading. The storm is rising, and the vessel is in the trough of the sea, and the storm may be so fierce that she may be riven to pieces. Matters cannot remain as they are. It is most undesirable to appeal to the House of Commons, as at present constituted; but if the rulers of our Church are united in recommending a declarative act, the passing of the measure for clerical subscription last year, is not without encouragement as to what would be the result of such a proceeding. There is no wish on the part of the vast majority of churchmen to narrow the basis of the Church, or to interfere in the least degree with the reasonable freedom of a single clergyman; but they feel that liberty ought not to degenerate into licentiousness, and that the distinctive teaching of the Church should not be contradicted. If men may subscribe Protestant Articles and teach Romish opinions,—if they may enact Romish ceremonies while they administer a Scriptural service, this would convert the Church into a public scandal, and therefore her doom is inevitable.

May God pour upon our rulers the spirit of love and of a sound mind, that they may adopt such wise and decided measures as will heal our divisions, repair our breaches, and preserve our beloved Church, the noblest fortress of Scriptural truth in Christendom, still to remain an inestimable blessing to our country.

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